

**The  
Review  
of  
Religions**

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# The Review of Religions

Edited by MIRZA BASHIR AHMAD, (Qadian,)  
and  
MOULVI FARZAND ALLI, (London).

Vol. XXVIII.

JANUARY, 1929

No. 1.

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THE LONDON MOSQUE,  
3, Melrose Road, Southfields, London, S.W. 18.



# The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, Ahmad came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Ahmad died in 1908, and the present Head of the Movement is Hazrat Mirza Bashirud Din Mahmud Ahmad, the second successor of Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

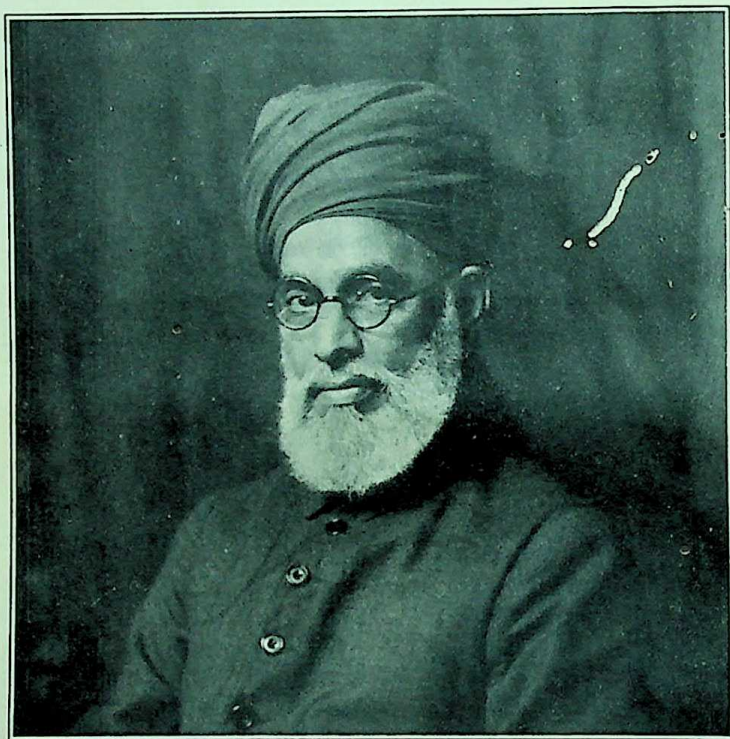
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- (10) MOULVI RAHMAT ALI,

c/o Daved Kampoeng,









M. FARZAND ALI,  
IMAM OF THE LONDON MOSQUE.





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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## Notes.

### The Promise of the Future.

With this issue the "Review of Religions" enters upon the 29th year of its life. As we now look back to those early days when it was started, the one thing that strikes us, is the marvellous growth of the Ahmadiyya Movement.

There was a time when Ahmad of Qadian (peace be on him) was all alone—one single soul pitted against the evil forces working in the whole world. He claimed to have been divinely commissioned to combat these forces and to recall humanity to a proper understanding of their duties to God and towards each other. The blind fury of religious fanaticism and the baneful influence of materialism, combined with the boundless self-conceit of a humanity exulting in the joy of its intellectual achievements, united to oppose him, because Ahmad's call constituted, on the one hand,



a direct challenge to ancient prejudices, and established religious concepts, and on the other, bade fair to keep humanity in perpetual bondage to a Deity.

His enemies jeered at him and hissed around him, and spat out the venom in their hearts, but transcendent in his spiritual calm and undisturbed by the turmoil around, he proclaimed his mission in clear and convincing words. A small band of believers gathered round him, which, as the days rolled along, began to increase and swell. Searching out their passage under supernatural guidance, as it were, his teachings swept in a mighty wave across the plains of India. It was as if some irresistible force had been thrown across the country in countless garrisons, to accomplish the final conquest later on, through concerted action from all points of the compass.

The community now counts more than a million, and its members are scattered all over the world. From the steppes of Russian Turkistan down to Australia in the Southern Seas, and right across the globe from east to west, there is scarcely any country where the name of the Promised Messiah is not known. Incomparably small though its numbers still are, the community, nevertheless, is looked upon as "a movement of world-wide importance."

Even the drift of new tendencies seems to be in league with this favoured band. Materialistic interpretation of everything was the order of the day when the Promised Messiah appeared. Muslims too were carried away by this wave, and, under its pressure, even prominent men like Sir Syed Ahmad, began to deny, categorically, all ideas about the efficacy of prayer. The pendulum has now begun to swing back. In Europe itself, from where this wave originated, we find famous personalities in England affirming "with rare courage and conviction their faith in the efficacy of prayer." In fact, the world has begun to show signs that it has had its fill of irreligion and satiated its appetite for bodily pleasure. The hungry soul within, is clamouring to be heard, and the ground is silently preparing for the revival of religious feelings. The scales of old prejudices are slowly falling off, and to the open hearts and clearer vision of coming generations, the teachings of Prophet Ahmad are bound to make an irresistible appeal.

*Al humdo lillahi Rabbil alameen.* (Praise be to Allah, the Lord of the Universe!)



## Apathy to Religion.

According to the figures recently published, 25,000,000 youths of school-going age in America, have refused to receive any religious training. This appears to have caused grave concern to both the Catholic and Protestant clergymen, who conclude that this tendency will cause a sweeping growth in atheism throughout the United States of America in the next generation.

Even if the consequences do not turn out so bad, the tendency to irreligiosity to which this attitude points, and the indifference to religion which, in fact, prevails all the world over, should, by itself, be sufficient to cause uneasiness to all well-wishers of the community, and impel them to join their heads to evolve a solution.

Such a state of affairs can, we think, to some extent be mitigated if the advocates of all important religions, while not abstaining from expounding the excellences of their own particular creeds, and even criticising others, should agree on some few points.

We will only mention two such points at present. They must, on the one hand, desist from sheer acrimonious fault-finding with each other's religions, and on the other, lay all the stress that they are capable of, on insisting that every member of the community should conform to the tenets of the religion to which he belongs, and live up to them.

In the Holy Quran, both these points are clearly emphasised. Acrimonious attacks are bound to embitter the feelings of those who are attacked and to urge many of them to retaliation. The controversies which thus ensue, are unedifying in the extreme, and help to lower religion, as such, in the eyes of the masses, who consider that religions or religious zeal are responsible for so much ill-feeling and unpleasantness in the world, while the good influence which religion exercises is either not appreciated or is deliberately ignored. And then people are so often not quite honest in finding fault on matters in which their own religion presents scope for similar criticism. We have, for instance, just heard from a lady whose one reason for disapproving of Islam is that it threatens wrong-doers with awful torments of Hell. As if the Holy Bible does not hold out any threats of similar chastisement for that class of people, and throws wide open the doors of Heaven to the good and bad alike without discrimination.



The necessity of everyone actually following the religion they profess to believe in, does not need any elaborate demonstration. One human being can only believe in another's professions, if they are attended with or followed by corresponding deeds. People whose actions vary from their expressed beliefs, can only be designated as hypocrites. The world is full of such and the earth groans under their evil doings. It would be well worth while reclaiming such people from their evil ways and to make better citizens of them. This will not only benefit them alone, but will also raise the religions to which they belong, in the estimation of other people, and will, moreover, revive the influence of religion, which is clearly fast losing ground at present.

## Are Prayers Answered ?

A very interesting series of articles has appeared in the "Daily Express" of London, in which famous personalities have "affirmed with rare courage and conviction, their faith in the efficacy of prayer." But as it is an undeniable fact that a large number of prayers remain unanswered, almost all the writers have experienced some difficulty in dealing with this aspect of the question. Some of them have frankly admitted their inability to fathom this mystery, while others, unable to explain the phenomenon, have rather avoided facing it by drawing a distinction between a spiritual prayer and a personal petition for some material object. They seem to imply that to seek material benefit from prayer and to expect it to follow, as the result of continuous importunity of the Almighty, is to misunderstand the function of prayer. Prayer, in their opinion, "is the opening of the human spirit to the inflowing of God's grace and inspiration." This being the only true prayer, it never remains unanswered. This, of course, is undoubtedly true; but what about the personal petitions? The very fact that even these are very often granted, proves that they are not altogether outside the scope and function of prayer. We can not, therefore, very well evade the question by saying that personal petitions ought not to be considered as prayers in the strict sense.



The only way to solve this mystery is to concentrate our attention upon the purpose of prayer. If we succeed in elucidating the ultimate Divine aim in granting us our prayers, over and above the manifestation of His grace and mercy, we will hold the key to the problem. This Divine aim becomes quite clear after a moment's reflection. We learn, by experience in our daily lives, that given certain causes, certain results follow with almost invariable precision. Too much engrossed in the pursuit of our material ambitions, and as our human eyes see no further than physical causes, we begin to regard the law of causation as working independently of any other control. By imperceptible transitions, we thus end by denying altogether the existence of the Divine Will that created everything and sustains and controls all life. Our prayers when they are granted, act as a very efficient antidote for the slow working poisons of these materialistic tendencies, and get sunk in our minds as unshakable convictions. Atheists might say what they please and materialists flout the belief in God, but their sarcasms cease to have any meaning for a man who has experienced, in his own person, the spiritual force of these firm convictions. This is, then, the ultimate aim of prayer—to create and sustain our belief in God.

All our prayers are not granted because, in the first place, we, sometimes in our ignorance, ask for things which are harmful to us, and sometimes for others, the essential conditions for the grant of which we do not fulfil. Secondly, if all prayers were to be answered, the existence of God would become an ultra-clear reality and work as an indirect compulsion against our free-will, which is an absolute essentiality, if our conduct is to have any moral values at all. Some prayers, therefore, must be rejected. But it would be wrong to consider that this rejection of some and acceptance of others, is wholly arbitrary. It follows certain well-defined lines, which through personal experience and superior intelligence, become known to the great religious reformers, viz., the Prophets of God. In our own day, profound spiritual truths have been revealed to the Promised Messiah, Mirza Ghulam Ahmad of Qadian, India. Those who care to study his works or the literature of the Ahmadiyya Movement, which he founded, will find therein, the solution of their perplexities and peace for their tired souls.



## Islam and Other Faiths.\*

By MOHAMMAD ASLAM.

### I.

There is, to my mind, a point about religion which, if we disregard, we can never get to any understanding of religious matters. It is that, in one respect at least, religion offers a distinct contrast to science. Both science and religion are, in a sense, bodies of organised knowledge. But while science primarily depends on human intelligence and grows out of the continuous elaboration of ordinary sense-experience by successive generations of individuals, religion grows out of certain communications which are alleged to have been received directly by individual founders from the Divine Being. The stronger appeal of religion has always been, and is, not the logic of its teaching so much, as the authority which is claimed for it by reason of its source in alleged Divine communion. On the distinctiveness of its source, depends the distinctiveness of religion, and but for this, religion will hardly command the interest and importance which it does.

In a comparative study of faiths, therefore, our first question should be: Is it reasonable to accept, on the whole, the alleged authority of religion to determine the belief and conduct of man? The authority of religion is the authority of individual founders who, when they come, claim contact with the Divine and offer their own testimony as proof of this contact. Our question, therefore, becomes: Is the testimony of religious teachers creditable? It seems to me that such testimony would be creditable provided it is (1) sincere and (2) veridical. In other words, such testimony, in order to be credited, should be above the possibility of imposture, as well as of mental disorder.

Now, most people would agree, that in the case, at any rate, of a good many of the Founders of religions, the criteria of sin-

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\* Paper read at Cambridge first to a study circle in St. John's College and repeated before a group of prospective Christian Missionaries.



cerity and of soundness of mind are pre-eminently fulfilled. In ordinary life, when we come across a sincere friend, we develop a sincere attachment towards him. We love him and are loyal to him. We are ready even to suffer for him. Religious teachers succeed in inculcating these reciprocal sentiments, not only in their immediate followers, but in generations of multitudes who come after them. In fact, there is nothing in human relations which can be compared to the attachment and loyalty with which the followers of a religion hold their founder. On the other hand, it is impossible to entertain the idea that religious personalities suffer from delusive experiences. For, their general mental calibre and achievement rule out such a possibility. They display a high degree of intelligence, consistency of judgment, and a considerable practical ability. They offer startling ethical discoveries and promulgate principles which have results more far-reaching than those due to any other type of teaching. Both at the time of their advent and subsequent to it, they are regarded with a peculiar seriousness by all kinds of people. Their followers owe allegiance to them, and their opponents continue to regard them with unabated hostility. Individuals who succeed in generating towards themselves such serious attitudes in the minds of multitudes, may be anything but unsound in mind. It seems to me that the attempt to attribute unsoundness of mind to a religious personality, is frequently only an after-thought of the unbelieving temperament.

Most people, therefore, will agree that we are bound to acknowledge the testimony of, at any rate, a good many of the founders of religions as both sincere and veridical. What I wish to maintain, however, is not merely that the testimony of many of the great founders of religions, must be acknowledged as being both sincere and veridical, but that such acknowledgment cannot be withheld in the case of any of the founders, who have left well-established traditions behind them and who are looked upon with reverence by vast numbers of human beings. The criteria of sincerity and soundness, which apply to any one of them, apply equally to every other. If some of us feel disposed to question either the sincerity or sound-mindedness of any of the great founders, it would be impossible for us to demonstrate the sincerity and sound-mindedness of any other. I mean, in brief, that, in this respect, founders of religions stand or fall together. Their lives, their claims and the general character of their achievement, are so similar that it is impossible to discriminate between one and another of them.



## II.

Having agreed that religions owe their rise to personalities who claim direct relationship with the Divine Being, and whose claim in this regard is equally sincere and veridical, it becomes something of a puzzle to have to choose between them. We cannot accept any one of them if the acceptance of one means the rejection of any of the others. On the other hand, we cannot accept all of them, because the various determinate forms in which we find them formulated to-day seem to contradict one another. Here, therefore, is a tangle, and out of this tangle, there is, as far as I can see, only one way open, and this is to examine all the extant systems and see if we cannot find one amongst them which should unambiguously affirm the truth of the founders of all the others, and at the same time, provide its own *raison d'être* in the presence of them all. If we agree to solve the comparative problem of religion along this general line, I think we should be further ready to agree that Islam, the religion founded about 600 A.D., has some advantage over all the others. This advantage consists in its historical position. Being the last of the great systems which have had their rise one after the other, it is at least in a position to review all the others. Any earlier system will necessarily exclude out of account the later ones, and it is obvious that only the last of them can give an account of all of them.

I do by no means imply that Islam is the presiding member of the hierarchy of religions only because it happens to be the last in order of time. What I mean is that its historical position at least confers on it an advantage which the others do not share. In order to show why I would rather identify myself with Islam than with any other extant system, it is incumbent upon me to show that Islam does acknowledge the truth of all the other founders of religions, and that it does provide an adequate *raison d'être* for itself in the presence of the other religious traditions. It is further incumbent upon me to show that, being derived from the same Divine source from which other religions have been derived, Islam has been anticipated by those other traditions. In order, in short, to justify why I profess Islam rather than any of the other faiths, I want to establish at least the following three points:—

- (1) That Islam acknowledges all the earlier religious messages;
- (2) that it provides an adequate *raison d'être* for itself;
- (3) that it has been anticipated by the earlier messages.



## III.

The first point, then, concerns the acknowledgment, by Islam, of the founders of other religions. It is being increasingly recognised to-day that the various religious teachers, known to human history, together form a most reverential company, every one of whose members has had Divine light to guide him and every one of whom showed to millions of men the way of righteousness. With Islam, however, it is not an after-thought, but a recognised article of faith. No Muslim can be a Muslim, unless he acknowledges the Divine character of the messages imparted, to different peoples, at different periods of history, through different individuals. It is consistent with the Quran, i.e., teaching regarding the Universal Providence of God. Here are some passages:—

“ There is no people but has had its warner ” (xxxv., 22).

“ And certainly we raised in every nation an apostle, saying, serve Allah and steer clear of the way of transgressors.” (xvi., 38).

“ Nay, he (the Prophet) has come with truth and verified the apostles ” (xxxvii., 38).

“ Say: We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and what was given to Moses and Jesus and to the Prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit ” (iii., 84).

It is obvious that most of the Biblical figures have been here named and acknowledged; others have been acknowledged by the general affirmation that no people have been without a teacher, and there is clear indication in the Quran that many of the teachers have not been named in the Book. Thus:

“ And (We sent) apostles We have mentioned to you before, and apostles We have not mentioned to you ” (iv., 165).

The Holy Prophet regarded Zoroastrians as the people of the Book.



Similarly the other eastern teachers, such as Buddha, Krishna, Rama Chandra and Confucius will command the reverence of Muslims, as they all fall within the scope of the lines I have quoted.

The equal acknowledgment of religious teachers by Islam is also apparent from the fact that Muslims do not call themselves Mohammadans. For, their attachment is rather to the purpose of God than to the person of Mohammad. One who submits to the Divine purpose is a Muslim. Similarly other apostles have been called Muslims (ii., 133) by the Quran. To this, however, the Rev. Dr. Wherry, the author of a commentary on the Quran, has raised the objection that they cannot be so called except by an irrelevance admitted, as he thinks, by the Holy Prophet to endow his teaching with the prestige of ancestry. His point is that the earlier prophets did not follow the injunctions laid down for Muslims in the Quran. The objection is not in the least reasonable. The Quran does by no means imply that the previous prophets observed the ordinances of the Quran. It only implies that they followed the true faith of their own day. The details of Divine ordinances, underwent change from age to age, yet the followers of earlier ordinances were Muslims, because they, in their time, submitted to the teaching of God.

I must here point out the position of the Quran regarding the Founder of Christianity. According to the most widespread Christian belief to-day, Jesus is not human, but shares the attribute of Divinity of God Himself. The Quran does not countenance this view. In fact, the view is categorically denied in many places in the Quran. Jesus is glorified as an Apostle like other Apostles and his humanity is stressed by constantly referring to him as Jesus son of Mary. Thus:—

“ An Apostle to the Children of Israel ” (iii., 48).

“ And a verifier of that which is before me of the Torah ” (iii., 49).

“ Jesus son of Mary said to his disciples: Who are my helpers in the cause of Allah? The disciples said: We are helpers in the cause of Allah ” (lxi., 14).



“ And We made him an example for the children of Israel ” (xliiii., 59).

The divinity of Jesus is more explicitly denied in the following verses. At the same time it is asserted that Jesus himself is not a party to this belief :—

“ And when Allah will say: O Jesus, son of Mary! Did you say to men, Take me and my mother for two gods besides Allah, he will say: Glory be to Thee, it did not befit me that I should say what I had no right to say; if I had said it Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind. Surely Thou art the greatest knower of the unseen things. I did not say to them aught save what Thou didst enjoin me with: that serve Allah my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them and Thou art witness of all things ” (v., 117-118).

It will appear from the last lines of these verses, that the Quran denies the divinity of Jesus. It also denies the story of his resurrection, the truth, according to the Quran, being that Jesus met his natural death some time before the rise of doctrinal Christianity. The event of the Cross, however, is not denied. Accordingly, in another place in the Quran, the Israelites are thus addressed :

“ And (remember) when ye attempted to kill a person and differed among yourselves about it; and Allah would bring to light what ye concealed ” (ii., 73).

It is clear from this verse that according to the Quran, Jesus was put on the cross, but did not die on it. It is stated that the event puzzled his persecutors at the time. At the same time, it is anticipated that the truth about it will become manifest at some later date. It is significant that until quite recent times Muslims, too, have believed that Jesus himself disappeared on the occasion, and a phantom was crucified in his place. Ahmad, the Founder of the Ahmadiyya Movement in Islam, has now taught that Jesus fell in a swoon-like



state on the cross, was taken down alive, and later, resuscitated in the tomb. Further, as Jesus constantly declared, he was looking for the lost sheep of Israel, he went to the East, to countries like Afghanistan and Kashmir, where most of the lost tribes had migrated. He lived there to a good old age, and later died and was buried in Kashmir. This account would be widely denied. But there are indications that, as anticipated by the Quran, the truth about this event will eventually emerge. Ahmad pointed to the apparently mystical words of Jesus recorded in Matthew (xii., 39-40):—

“An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.”

Jonas entered the whale alive and came out alive after three days. This was the sign. A similar sign was to be shown in the case of Jesus. He, too, therefore, was to enter the tomb alive and come out alive. There is enough circumstantial evidence that this account is true. Jesus was put on the cross, at about noon on Friday, and was hastily taken down towards the evening. His bones were not broken, and when a spear was pierced into his side, blood came out, which is a sign of life being still extant.

There is a strong indication, that this account will be taken more and more seriously in time to come. As an example of this change of attitude, I should mention that Dr. Hugo Toll, a 70-year-old medical official in Sweden, has accepted the Ahmadiyya evidence for this account, and in an interesting book, called “Dog Jesus Pa Korset,” published from Stockholm only recently, has shown that the medical symptoms related in the Gospels point to the fact that Jesus did not die, but only fell into a swoon-like state on the cross.

In acknowledging the previous Founders of religions, therefore, the Quran is aware of the prevailing belief about Jesus, and clearly lays down its position in regard to it. It is further significant to see that among Christians themselves, there are growing bodies, like the Unitarians and the Free Churchmen, who deny



that Jesus at all regarded himself as being more than human. Among accredited members of the Church of England, too, the doctrine of the Divinity of Jesus, is being given an interpretation, which is more and more in conformity with the teaching of the Quran.

*(To be continued.)*

## Simplicity of Islam.

*(By A.H.K.).*

The practical side of Islam, like the dogmatic, is simple in its essentials. One who would be a Muslim, has to believe in nothing which is purely dogmatic. On the other hand, matters of belief come to a Muslim's mind as so many homely truths, which hardly require any abstruse philosophical argument. It is so simple to believe in One God; it is so natural to believe in a series of Prophets, who, in all ages and in all nations, have guided mankind in matters spiritual. There is a craving in the soul for a continued existence, there is something in it which refuses to die. Life after death, a spiritual state of existence hereafter, is not something difficult to believe. Similar is the case with regard to the practical ordinances of Islam. In every religion, the mode of worship, perhaps, is the outstanding feature of the practical side, and the place of worship, is a symbol of the simplicity or otherwise of its ritual. For a Muslim, the expansive earth is his mosque and wherever he is, there is the Almighty whom he worships. To the western eye, accustomed to all the gloom and mystery of a Christian place of worship, the bright and sunshiny interior of a mosque must strike as an unusual but nevertheless a welcome sight. There is nothing here of the pictures, the paintings, the candles, the mystery and enchantment of a service in progress, the almost-depressing gloom, the choir, the altar, the pew, but only a carpeted floor on which the congregation stand to render their homage to their Creator. It looks like an august deputation in the benevo-



lent presence of an Almighty King. There are almost no exterior essentials for a Muslim divine service. He has only to be clean in both body and clothes, before he makes his way to his Master's presence. He knows his prayer without the help of a book. He is not in need of any holy fire as is the Zoroastrian, or the burning of incense and aromatic herbs as is the Hindu; nor does he require flowers with which to adorn the Deity. He has not to ring bells or to please the goddesses with the witchery of music. He only makes some intelligible, humble supplications to the King of Kings, and comes away with a chastened spirit. In short, there is an air of simplicity and naturalness in his worship, and the matter-of-fact character of even the most spiritual and essentially religious practices of Islam, has left a corresponding impression on a Muslim's everyday life. He is singularly free from superstition and looks at the happenings of the world in their true prospect. Similarly in other matters, the practices of Islam, are the simplest. A newly-born infant does not require any special ritual without passing through which he cannot be taken into the fold of Islam. Every child born in any home is a Muslim; it is his parents who make him a Jew, a Christian or a Hindu. Islam claims him as its own son in the first instance, and that is because Islamic beliefs and practices fit in so well with human nature. For a non-Muslim to be taken into the Islamic brotherhood, no elaborate ceremony is necessary. He has only to subscribe to the formula, "There is none worthy of worship but Allah, and Mohammad is His Prophet." All ceremony or ritual is dispensed with. No baptismal smearing of oil or sprinkling of water. The marriage "ceremony" is nothing but a civil contract, and no marriage is so simple as a Muslim's. It only requires a proposal from one party and the acceptance of it by the other, in the presence of two witnesses. The services of a priest are not required. In fact, there is no priesthood in Islam and the priests do not exist as a class apart. Every Muslim is expected to know his religion and be his own priest. The funeral too is a simple affair: bathe the corpse, wrap in a sheet, pray for his soul, and bury underground—"ashes to ashes, dust to dust." Thus a Muslim goes through life wide-awake; he takes a matter-of-fact view of his own existence and his surroundings; there is the natural and human touch in all his actions; his beliefs with regard to what may be called "supernatural" are simple and straightforward; his faith is human; his religious practices do not transport him to any supernatural region, nevertheless he enjoys communion with his Maker. He is simplicity and rationality personified. Would you like to be a Muslim?



## Professor Margoliouth on the Quran.

In a meeting of the Near and Middle East Association, held by kind permission of Dowager Lady Boyle, at 64, Queen's Gate, S.W., on November 30th, Professor Margoliouth delivered a lecture on the Quran. Professor Margoliouth is a notable personality among orientalists, and his views upon Islam are familiar to Muslims through his two books, "Mohammadanism" and "Mohammad and the rise of Islam." The Muslims present in the audience, therefore, could anticipate, to some extent, the nature of the address to which they had come to listen. But the way in which the Professor approached his subject by relating to the audience, an anecdote of a Bishop who set at rest the fears of one of his flock concerning the possible popularity of the Quran among English people, was a marvel of adroitness and ingenuity, and far excelled their expectations. His subsequent speech, also, with its careful wording and half-uttered hints, was a masterly performance in its character of prejudicing the mind of the audience, without, in the least, appearing to do so—letting their fancy loose in a labyrinth of doubts created by peculiar statements and subtle suggestions. From his anecdote, he passed on to an enumeration of the points of resemblance and contrast between the Old Testament and the Quran. The latter's claim to genuineness was then referred to in a way typical of Professor Margoliouth. Upon a point of such considerable importance, one would naturally expect to hear what conclusion the Professor had personally arrived at, after his careful study. But nowhere, in the course of the speech, was this conclusion clearly indicated. All that the Professor seemed to suggest was, that there were some people who had their doubts upon the point. His own opinion that every word of the Quran had been actually uttered by the Holy Prophet, had to be drawn out of him by a question from one of the audience. After this, he spoke of the arrangement of the different Suras (chapters), and tried to make out that the



Quran was an incoherent mass, gathered together without any principle and haphazard in arrangement. At the death of the Prophet, he stated, there was no authorised copy of the Quran in existence. The book assumed its present form, in his opinion, during the reign of his third successor, who arranged it in this form and ordered all the other copies to be burnt. He then dwelt upon its vain repetitions, and very definitely told the audience that if these were deleted the remainder would hardly be bigger than two-thirds of the present bulk. The theory of Abrogation also had its proper share of the Professor's attention. The Quran was, in short, a collection without any plan, of doubtful texts, ambiguous in many places and abrogated in some others. It was full of repetitions and contained references to persons and events which were hard to understand with any degree of certainty.

Believing the Quran to be what Professor Margoliouth would have us think it is, it becomes well-nigh impossible to explain the unique appeal, so widespread in time and space, which it has made to the hearts of men. Did the Arabs not know that it was a jumble of unconnected pieces? And, if they knew it to be so, why did they contemptuously destroy their idols at its bidding and, revolutionising their lives, substitute fasting and prayer and righteousness, for wine, license and excesses of every sort? If the Quran and its Prophet are really what they are painted to be by such eminent authorities as the Professor, how then to account for the tremendous influence which they have exercised?

The fact is, that Professor Margoliouth, however earnest his study of Islam, has not been able to free himself from the bias in which almost all the western peoples are brought up. Otherwise he certainly would have been able to see some redeeming feature. Utter failure to find the least good in it is, in itself, a proof of foregone conclusion and of a study conducted with a view to finding weak spots and assailable positions. This fact is clearly borne out by all the Professor has ever said or written about Islam. The investigator comes across all sorts of statements, and the worth of his investigation lies in seeing with an unimpassioned eye, never overlooking the real flaws when they exist, but also seeing through the groundless and flimsy accusations which are seldom lacking. Quite on the contrary, Professor Margoliouth is always too ready to credit any statement that in any way seems to bring discredit upon Islam. Whatever its nature, whatever its degree of reliability, it is sure of support from him as long as it



provides a chance of saying a word against Islam. It is an indisputable fact that the Holy Prophet himself told his followers in what order to place the different Suras and the different verses of the Suras. There were hundreds of men in his life-time who knew the whole of the Holy Book by heart and were constantly reciting it. A number of men from one of the tribes once came to the Prophet. Pretending to have accepted Islam, they requested him to send with them some men from among his followers who knew the Quran, so that their tribe might be able to learn it from them. The Holy Prophet sent 70 Huffaz,\* who were afterwards basely murdered. The fact that 70 Huffaz could be so easily produced and spared at such short notice, shows that the number of men who knew the Quran by heart and recited it frequently must have run into hundreds. To remember by heart such a bulky collection of absolutely unconnected pieces, nobody knowing which of them came first and which followed which, is an obvious impossibility. But merely because there are some people who have believed so about the Quran, Professor Margoliouth has hastened to lend his support to their views, and does not seem to have paused to sift the evidence. Had the Quran been really a book containing unconnected chapters made up of disjointed sentences, the enemies of the Prophet, themselves Arabs like him and speaking the same language, would never have been slow in discerning its true worth. The facts speak for themselves, and with due deference to Professor Margoliouth's learning, we cannot help saying that people who bring their common sense to bear upon the subject, will find it difficult to accept his opinion.

There is one thing about the theory of abrogation, also, which we cannot understand. The Holy Prophet, if this theory be true, must, of course, have known which of the verses had been abrogated, and he must have conveyed the knowledge to his followers. How is it, then, that the abrogated verses are still found in the Quran? Why were they left in? Why were they not deleted? Does not their existence in the Quran prove that they have not been abrogated, that the fantastic theory has been propounded by those who had not the sense to understand them, and believing that some of the verses conflicted with some others, arrived at the very convenient conclusion that certain such verses had been abrogated by certain others.

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\* Men who had the Holy Quran by heart.



That the case is really so, can be easily and effectively established if the Professor could find leisure to send us the verses which, in his opinion, have been abrogated along with those others which have replaced them. We will, in that case, undertake to show that such is not at all the case. He may either send us only a few of these, if he is too busy, or send them all. We think the latter would be better, so that each link of the chain may be tested and a plainly positive or a distinctly negative conclusion become possible. We also undertake to prove that the various Suras and the verses contained in them, are connected with each other, and that the Book is a systematic, relevant, and connected whole. It is obviously impossible to take each verse in this case, but this difficulty can be very easily overcome, if the Professor will pick out some typical instances of irrelevance which, in his opinion, are the hardest to deal with. This investigation will undoubtedly take some of his time, but the issue involved is interesting and important enough for a specialist in Islam, like Professor Margoliouth, to devote some time and attention to it.

The Professor's remarks about repetition, also, are deserving of some attention. All of us, in our daily life, use the same words over and over again. Is it repetition? Of course not, because every time we use a word, it serves a different purpose. Frequent use alone, therefore, does not justify the verdict of vain repetitions. Before passing this judgment, it ought to be considered whether the word or phrase that is repeated serves a separate purpose or not. This rule is applied everywhere, and there is no reason why it should not be applied in the case of the Quran.

We also take this opportunity to observe that there was another infinitely better way of speaking about the Quran, which would have given his audience a far more clear idea about it. If the Professor had begun by telling what the Quran claims to be and how it seeks to establish those claims, and then brought out its ideals and discussed the means it recommends for attaining those ideals, and after determining the influence it has had upon the Arabs and the world in general, had finally examined all these aspects from his own point of view, his lecture would have been clearer and served a more useful purpose. A very great drawback of this study was that the Muslim standpoint was not stated at all, and the audience was thus given no chance to exercise its own judgment.



## Gospel Teachings.

By FAIZUL HAQ KHAN.

Christian missionaries come, across the seas, to India and cry themselves hoarse over "spreading the joyful sound." It would be quite in the fitness of things and spare them labour and hardship if, instead of undertaking such arduous journeys, they stayed at home and set things right there. In their enthusiasm to drive home the Christian doctrines (not understandable by Asiatic brains, as they say, forgetting that Jesus Christ was himself an Asiatic), they forget the fact that those doctrines have proved a total failure in Europe, and that Christian nations have never disregarded anything else more emphatically than the Gospel teachings. If beautiful phrases and soft-sounding words alone were sufficient to prove the superiority of a teaching, Christianity would certainly beat other religions, but everyone knows the case to be quite the reverse. Only an acid test of the teachings of different religions can decide the issue. It would be a fruitless effort, in the present age of advanced learning and civilization, to expect the world to believe in things quite impracticable, and this is why circumstances have forced Christians to totally discard the Gospel teaching and seek shelter under the universal and unchangeable code of Islam. This is not a mere assertion, but a hard fact, as I will presently show. I would wish the readers to picture to themselves the results if, in the Great War, the Allies claiming to be the guardians and custodians of the Christian faith, had but translated, into action, the Gospel, of which they never tire of boasting. When the Germans advanced on Belgium, the French, as a Christian nation, should not only have allowed them to take possession of that country, but ought to have met them with presents, etc., and offered a slice, if not the whole, of their own country also, and no sooner had the warring forces of the Germans occupied France, the British as well ought to have, as true followers of Christ, followed suit, and invited them to a peaceful occupation of the British Isles. But what do we find instead? The Allies foresaw the dangers ahead and united to combat the wrongdoers. Now naturally a question arises: Did they do this in conformity with what their Lord taught them—turning the left cheek when the right is smitten, or giving away the cloak to one who wrongfully takes the coat of his brother? The reply is an emphatic No. The world knows that evil must be requited by punish-



ment proportionate thereto, as the Holy Quran says (Chapter xlii. 40): "And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust." What a golden rule for dealing with a wrongdoer. It leaves for the wronged to either punish or to forgive; the only right and common-sense way of dealing with wrong-doers. This brings to my mind a passage, on page 38, of a book (without a title page, but "The Vermilion Box" printed at the top of every page, and containing, mostly, letters written during the war, by relatives and dear ones to those at the front, and vice versa), which will be of great interest and go a great way to show how the things shaped themselves and forced the very custodians and preachers of the Gospel teaching, to seek shelter and justify their actions under the golden rules laid down in the final code of Divine Laws, viz., the Holy Quran, which they otherwise, season in and season out, never cease to condemn. The passage (a letter) reads as below:—

My dear Hellen,

You remember the clergyman you met here one night—Mr. Lavington? Well, to everyone's surprise and admiration of a few, he has enlisted. Not as a Chaplain in a dog collar under his khaki, and a picture-palace cane, as I have seen them now and then in the streets, but as a soldier. He has a lieutenancy, and goes in a camp at once. But what odd creatures these parsons can be! He came himself to tell me, and I congratulated him on having severed his connection with professional religion.

"But I haven't," he said.

"Surely," I replied, "you can't contemplate resuming your clerical duty after the war?"

"Of course," he said. This is the type of mind that paralyses my own.

"Then," I said at last, "you are still a believer in the Gospel of Christ?"

"Most emphatically," he said, with those blue, large eyes dilating.

"All I can say," I replied at last, "is that I envy you. I wish I could have things both ways like that. Did not Christ preach and profess peace to all men? Don't you repeat to your congregation, again and again, the text about the other cheek? And bid them forgive their enemies? And tell them to pray for them that despitefully use them? Either it all means something or does not. Either you



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believe in it or you do not. If you believe in it, you cease to be as complete a Christian as we look to our clergy to be, and you certainly have no right to bear arms for the purpose of destroying your fellow-men."

Mind, if Lavington were resigning orders for ever, I should not have said a word of this to him. It was his intention of resuming sheep's clothing after his bloody vulpine interlude that amazed me.

The rapid changes and public discarding of Gospel teachings, by its followers, in different spheres of life, encourages one to forecast the early fulfilment of the prophecies of Ahmad (peace be upon him), the Prophet of the present age, that in about three centuries the main religion of the world will be Islam.

## A Lecture on the Holy Prophet.

"A lecture on Mahomet" has recently been delivered by the Rev. W. F. Halliday, M.A., in Trinity Presbyterian Church Hall, Bromley. This lecture, it was announced, was based upon notes prepared by the speaker's personal friend, Professor Levonian, of Athens. Being aware of the Professor's views on Islam, we have not been surprised by the jaundiced angle of vision adopted in this "brilliant study." The exceptional brilliance of the new viewpoint, consists in regarding Islam as originating from an anti-social temperament, a neurotic nervous system, and a brain suffering from inferiority complex. The death of the Holy Prophet's father even before he was born, and the passing away of his mother when he was only five, has given Professor Levonian the wrong impression that the orphan child, unloved and lonely in those early days, grew up into a man with anti-social tendencies, and became morose and despairing. The theory sounds plausible if we decide to ignore the loving care that was lavished upon him by his grandfather and, after his death, by his uncle. This tender love and affection, a concrete fact of history and admitted by all his biographers, is, however, an extremely uncomfortable factor for the propounders of this theory. Speaking of those days, Sir William Muir writes: "The charge of the orphan was now undertaken by Abd-al-Muttalib, who had, by this time, reached the patriarchal age of four-score years. The child was treated by him with singu-



lar fondness. A rug used to be spread under the Ka'ba, and on it the child reclined in shelter from the heat of the sun. Around the carpet, but at a respectful distance, sat his sons. The little Mohammad was wont to run up close to the patriarch and unceremoniously take possession of his rug; his sons seeking to drive him, Abd-al-Muttalib would interfere, saying, 'Let my little son alone,' stroke him on his back and delight to listen to his childish prattle. The boy was still under the care of his nurse, but he would ever and anon quit her and run into the apartment of his grandfather, even when he was alone or asleep." Again, "To Abu Talib the dying Abd-al-Muttalib consigned the guardianship of his grandchild; and faithfully and kindly he discharged the trust. His fondness for the lad equalled that of Abd-al-Muttalib. He made him sleep by his bed, eat by his side, and go with him wherever he walked abroad; and this tender treatment was continued until his nephew emerged from the helplessness of the child."

In the face of this positive evidence, the amazing assertion that, as a child, no one wanted him, can hardly be said to rest upon more than imaginary grounds, and the entire structure of this brilliant theory thus topples over and collapses automatically. The Prophet's life, moreover, is a direct contradiction of this theory and does not leave the ghost of a chance for imputing anti-social tendencies to him. Erratic irritability and a morose sullenness, with occasional bursts of unfriendliness and fierce temper, are the inseparable characteristics of anti-social temperaments. These traits, not to speak of their absolute inability to win new friends, are often too hard for even the best of our friends to put up with. But historians like Sir William Muir, who can not be accused of over-friendliness towards Islam, have had to admit the extraordinary charm of the Holy Prophet's nature, which worked with such potent magnetism upon all who came in contact with him. Such deep love as his companions had for him could never have been won by a morose, anti-social individual. Instead of violent intrigue and unrelenting severity against the enemy, which is an unflinching manifestation of anti-social tendencies, we find in the Prophet's life, a heroic endurance through thirteen long years of the hardest persecution, and unparalleled forbearance when, after the fall of Mecca, his persecutors were brought before him as captives. The life-long struggle which ensued after he proclaimed his mission, and the overwhelming odds against him, would undoubtedly have been too crushing for him, had he, in the least, been of a despairing temperament. A quiet, dignified cheerfulness was, in fact, one of his striking char-



acteristics throughout his life. Never light-hearted, he was always hopeful and bright.

That he was neurotic, has probably been suggested by the fact that he showed certain nervous symptoms, when he received Divine Revelation. These symptoms can be easily understood if we bear in mind the sort of close proximity to the Almighty which this kind of revelation implies. The mere presence of nervous symptoms does not necessarily prove disordered nerves when the whole course of his life negatives any such supposition. Neurotic patients can never be so regular in their habits as he was and their power of self-control is very weak. Moreover, no neurotic patient has yet been known to learn words of Divine Wisdom during his fits, and deriving his knowledge from such occasions, to speak of hidden mysteries beyond the ken of man. The age in which the Holy Prophet lived, was not an age marked by antiquarian discoveries. Yet, speaking about Rameses II., the Pharaoh of Moses, he declared, "But we will this day deliver you with your body that you may be a sign to those who come after you." (Holy Quran x. 92). The recent discovery of this body, 1,300 years after this announcement, is a clear example of the supernatural origin of the Quran, and goes a long way to prove the difference between a man suffering from disordered nerves and the Prophet of Arabia.

As regards the inferiority complex, it would be far more easy to imagine that Jesus Christ should have been afflicted by it, born as he was in a carpenter's family, at a time when the Roman civilization, with its haughty distinctions between the proud patricians and the common plebian broods, was in vogue. With his native land ground down by Roman tyranny and himself a fugitive, he would be far more liable to develop anti-social tendencies than the Prophet of Arabia, who was born in one of the noblest families of the country. "The nobility of his grandfather's descent and the deference paid to him throughout the Vale of Mecca,"\* and the fact that "he belonged to one of the most distinguished tribes in Arabia, and was a member of a highly-aristocratic family," coupled with the universal recognition of Mohammad's personal superiority implied in the title of Amin, which Mecca bestowed upon him, exclude all possibilities for the development of anti-social tendencies in Prophet Mohammad (peace be upon him).

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\* "Life of Mohammad," by Sir William Muir.

† "Historical development of the Quran," by Sell; p. 7.



## Transmigration.

By MR. MOHAMMAD ISA, B.A.

A question often arises in the mind of a truth-seeker: "Why should all praise be to God, and how can He be Beneficent and Merciful, when He has created human beings with unequal powers and capabilities, and has not given them equal opportunities of success in life?" This question is identical with the one so often put forward by the advocates of the theory of Transmigration. According to this theory, our status in this life has been determined by our actions in a previous existence. We are what we are, because of our past deeds. Each soul has lived before its birth, and will live after its death, as a human being, an animal, or an insect, in accordance with what it has earned. It is an endless circle and never had its beginning.

But the believers of this doctrine can not explain how they know that souls come back after they have left this earthly abode. Has any of the souls testified to its previous existence, or has God told any of them that the souls transmigrate and acquire different shapes and forms? Their reply is always in the negative. Yet they believe in this theory. For, to prove that God is really just, they must believe that the differences in this world are due to the different actions performed by the people in their previous lives. One who enjoys the present life, must have earned it by performing good and meritorious deeds in the past, and similarly, the other who suffers now, must have earned his sufferings by having misused his powers in his previous existence. God has nothing to do with the distribution of good and evil in this world.

The above logic to prove the innocence and justice of God is very peculiar. One cannot understand the object of this punishment when the person punished does not know his mistake and is not aware that he is being punished. For punishment should be given to bring about a reformation in the person doing a wrongful



act. Now, according to this theory of transmigration, neither the sufferer nor the gainer knows what action has brought about a change in him. One does not even know whether one has been rewarded or punished. If the present distinction is really due to its past actions, every soul should be conscious of its past doings. God should have said, "You did this good deed in your previous life: now that you go back, continue on the same straight road," or "Shun the evil that has brought about your present degradation." Can any soul bear witness to this? If not, how can the punishment act as a deterrent, or the reward serve as an incentive?

Again, it is possible that a particular action may not be performed by any individual, and this may lead to the disappearance of that class of human beings or animals, which is controlled by the performance of that action. And, gradually, all persons may, in the course of time, attain perfection and begin to perform the same good acts. This should result in their having the same appearance and the same powers. In other words, the whole fabric of the organisation of society would be broken to pieces. Moreover, if horses or sheep are the result of man's degradation only, how is it that when people take special care of them, they begin to multiply in a short time?

A question may be asked in this connection: Why should God impose a distinction or a disability upon a person against his wishes? No person desires to be blind, for instance. This question is due to ignorance. What right has a person to say that he must have two eyes, or that he ought to have been born a male or a female, or rich or wise? Every atom of his body and soul belongs to God and everything that he possesses also belongs to Him. He is the Creator and Master of all. He is free to give to anyone what He chooses, and no one has a right to murmur. Suppose a person has only one penny to give away as charity. It is open to him to give it either to A. or B. Neither of them can complain. Moreover, this life is only transitory. A king in this transitory world may be in hell after his death, on account of his bad actions, and a blind man may be in heaven permanently after his death, on account of his playing his part well in this world. Just consider actors on a stage. They live in a world of their own, of



course temporarily for a few hours. One of them is a king, the other is his servant, the third is a widow stricken with poverty and begging alms in the street, the fourth is haughty, proud and selfish, and the fifth is a holy personage in charge of a church, and so on. But none of them worries why he is not playing the part of a king, and why the other has been chosen for it, because every one of them knows that positions in the play are nothing in themselves, reward goes to the one who plays his or her part well, irrespective of the low or high position in the play. The world, too, is a stage. God has allotted to each a part to play, and in this temporary sojourn whoever plays his or her part well, rich or poor, old or young, will receive his or her reward in heaven after the close of the show.

It may be objected: "As God is not the Creator of the soul, He has no right to allot different positions to them." The answer to this objection is, that if God is not the Creator, He has no right to even capture the souls and put them into different bodies. But if God has a right to capture them and send them to this world, He has also a right to make distinctions, by giving them unequal powers, capabilities or organs. The fact is that God is the Creator of souls, and is consequently their Master. That is why He can forgive the sins of His creatures, just as we forgive the faults of our servants and friends, knowing that forgiveness will, in particular cases, bring about a reformation in them. He is not merely a Judge, who must punish a person after he has been found guilty in accordance with the evidence produced before him. Even if a judge desires to forgive such a person out of sympathy, he has no power to do so, for he has been appointed to deliver judgment in accordance with the fixed laws of the country. But a king can grant forgiveness to a guilty person if he so desires. God is not only a King, but the Creator and the King of Kings, and He has power to forgive any He thinks fit.

Someone may argue: "If God is the Creator of snakes, scorpions and other deadly reptiles, and ferocious animals, He is not Beneficent." But if he goes deep into the nature of these deadly insects, reptiles, or animals, he will find that all of them have been created for a useful purpose, and that man ought to praise God for having created them. Their creation is of the same nature as that of various poisons, which are frequently used to relieve human distress and to combat disease.



## Life at Qadian.

"The world is too much with us; late and soon  
Getting and spending we lay waste our powers."  
—Wordsworth.

To the student of modern history, the one thing that stands out clear and conspicuous in the chaos of political and industrial rivalries, is the frantic haste of a part of the world in appropriating, to itself, the good things of life and a rapid penetration of the same sentiments and motives into the rest of the world now shaking off its lethargy and beginning to take in the scene around. Europe's heedless race for worldly power is, with all its concomitants, self-evident, and needs no comment. "Moderation in the pursuit of greatness has never been learnt and never will be learnt." Man has, often before, followed this luring siren and been split each time upon the same rocks. But apart from the guilt of self-annihilation, which ultimately is the unavoidable end of all such activities, that alone constitute modern European life, Europe has brought upon itself the odium of making the entire world forget the seriousness of life and throw its whole soul into the pursuit of just those very objects, it is itself mad after. In these circumstances, a clash is inevitable and the appalling prospect of "Yellow perils" and "Colour wars" has already begun to make people feel uneasy. But the mischief has now been done; such forces, when once they are set in motion, are impossible to check. Is, then, the awful leap into the yawning abyss ahead, the only course? Is there no other way?

Perhaps there is; only if we could learn to tread it—to realise fully that the world is indeed too much with us. From the earliest times, there have been Cæsars and Napoleons, great conquerors and still greater administrators, but where are they all now? Gone every one of them and melted into the shadows of the past. A column here or a tomb there is all that is left. Some fragments of their laws survive, but the terrible lot of suffering humanity remains unaltered. In spite of all they did, the world is still as hard upon the poor and the weak as it ever was before. The great scientists have lived and worked and enriched the world,



but the chains of bondsmen remain as heavy—are perhaps even heavier and more crushing. There is no slavery in the old sense, but a slavery worse than before there certainly is—the economic slavery, the slavery in freedom. There have been wars and revolutions and education and enlightenment, but the one thing that never has changed, is the misery of the poor and the oppressed. No wars or revolutions have changed it in the past; no wars or revolutions will change it in the future. At the same time, there can be no peace in the world, without bringing peace to these eternal sufferers. All the reductions in armaments, all the peace pacts that may be signed, are bound to fail in their object, if they fail to alter, materially, the life of the poor and the oppressed. And this change can never be brought about, unless we change fundamentally our outlook on life—unless we realise that life is not altogether an opportunity for “getting and spending” alone.

Such a life, with better ideals and saner aims, is, at present, being lived in a remote village in the Punjab—“far from the maddening crowds’ ignoble strife,” in dear, far-off Qadian, “the abode of Peace.” It is not the life of a fatalist; it is not the life of a dreamer; it is not the life of lethargy that has been the curse of the East. It is a life, in which nothing worth doing is left undone, a life in which nothing escapes the eye. It realises the importance of knowledge and education, and takes care not to ignore the need for economic development. Woman has her proper share in it—not the ignorant eastern woman, but the educated Ahmadi woman, who is aware of the aims of the Community and knowing her responsibilities, is fully alive to them. The Leader of the Community, Hazrat Khalifatul Masih, with his eagle eye, watches the happenings in the world around and knows where they touch the life of his peoples, provides safeguards against the harmful, is quick in seizing every opportunity, and is straining every nerve to educate the Community, and strengthen its economic position. The cry in India to-day is “Freedom for India and India for the Indians.” The Ahmadies, however, while sympathising fully with the aspirations of their countrymen, have firmly refused to swerve from their own course or substitute other aims for theirs. The granting of freedom to subject races, will not alone bring peace. What we require to-day, is a humanity free from the all-devouring passion for the comforts of life and the overmastering spirit of worldliness, that has deadened so effectually our sense of right and wrong. The importance of the present phase in India’s life is not unknown to the Ahmadies, nor is their Leader unaware of what the Indian political leaders are doing. Always ready with his support



when he agrees with them, he never fails to give them a clear word of advice when big issues are at stake and his countrymen adopt the wrong course. His was the only effective voice that pointed out, in the beginning, the dangers of the Non-co-operation Movement and the Hijrat Movement. It was again he, who cautioned the exasperated Muslims, against rashly declaring open disobedience to Government orders, after the Rangila Rasul case and its sequel of the "Muslim Outlook." He does all this, but he does it in the way, a man would do such things, when he is fully occupied in the pursuit of far higher aims and infinitely more sublime ideals. The concentration may not be so complete at such moments, the speed may slacken a little, but he is, all the time, pressing forward with his own ideals. To change the absolutely materialistic outlook on life—the one cause of wars and miseries—to give a more serious meaning to life, without throwing its material aspects entirely out of favour, to restore the balance between the two, and finally to bring man nearer to his Creator.

Such is the Leader of the Ahmadiyya Movement and these are his aims. These aims are fully known to its members—male and female, young and old. Each pursues his peaceful occupation, but the one dominating desire in every breast, is to serve the Community and further these aims. The call of the Cause is the most supreme. The first thought of the mother, when she holds her new-born babe in her arms, is a passionate prayer, in which her whole being melts in supplication, asking for the new-born, a life of service to the Cause. The child grows; his heart expands; his brain develops, and the same desire permeates his whole being. He works with the rare zeal of intelligent enthusiasm, and in his own sphere, he never fails in his duty. Not content with this, sometimes he puts his whole life at the disposal of the Leader. If his services are accepted, he throws up everything and has henceforth no personal aims or ambitions. His one aim, his one ambition now, is to throw his whole heart into doing whatever he is ordered to do. Life in alien climes and distant lands, the sacrifice of individual desires and personal comforts, even death itself under showers of murderous stones—all are now easy. Obstacles do not count, difficulties do not matter; the one thing that matters is to go, to fly to where the beloved finger points, or perish in the attempt. These are the people chosen to save mankind, and this is how they live.



## Book Reviews.

---

"THE SLUM PROBLEM," by B. S. Townroe, M.A. (Longman, Green & Co. 6/-).

The ceaseless accumulation of money in the hands of a few, while the major portion of society, is being constantly hampered by lack of equal opportunities, and ground down by sharp competition, has resulted in a score of evils. By far the most sinister among these, is the problem of slums and slum dwellers. The importance of this problem and the need of its early solution can not be over-emphasised. But a clear, cool and sympathetic treatment of the subject, in which the piteous spectacle of human misery is apt to run away with our saner judgment, is absolutely essential, if the reforms are to be carried out with the maximum results and minimum risks.

"The Slum Problem," by B. S. Townroe, M.A., is a study of great practical value in this respect, although, to some people, it is bound to strike as rather cold and a little less sympathetic than the subject seems to demand. Dealing in its earlier chapters with the question as to what is a slum, and trying to gauge the mischief of the evil from the social, political and moral sides, the book passes on to a review of the history of slums from as early as 1842 down to our own days. A discussion on the "destructive tenant," slum-making and the difficulties of compensation follows next. As regards the remedies, the author is of opinion that the best results can be obtained more by private efforts than through Government subsidies. This view of the author and his particular emphasis on the difficulties created by the "slum mentality," and the consequent need for cautious treatment, are the two points in the book on which opinion is bound to differ. When the evil is so deeply rooted and so widespread as the housing problem, private efforts, however earnest and untiring, would obviously fall far short of the stupendous task. The magnitude of the evil would seem to justify



State aid even if the problem be treated as strictly a problem of providing proper houses for the poor. But a careful analysis of the individual histories of slum dwellers, will not fail to bring out the fact that the problem will, by no means, be completely and permanently solved by merely providing better houses for the poor. The lack of healthy homes within the means of the poor, is not alone responsible for the slum evil. Inextricably bound up with it, each acting and reacting upon the other, is the mental condition of the miserable wretch, always on the verge of starvation, haggard and worn out by his constant struggle against the haunting sense of a thousand unmerited failures, which may well have been as many successes, if he only had been given a decent chance at the start. Tired out and weakened by the terrible strain, he at last succumbs to despair. A brooding morbidity settles upon his senses, and "Who cares?" and "What difference does it make?" become the governing principles of his life. The nicer traits fade gradually away and, crushed and beaten on all sides, he at last seeks oblivion in drink. The battle is then irrevocably lost and the hideous stamp becomes permanent and complete.

In view of these considerations, the slum problem can not be completely solved, unless better chances of education and a more favourable start in early life is made possible for the poor. All of them are not bad or incapable by nature, and under more favourable circumstances, by far the greater majority of them, can be confidently expected to fare much better. Viewed in this light, no solution seems possible without sustained and determined efforts on the part of the State.

It would not be out of place here to remark that the remedies suggested by Islam seem to us to be decidedly the best. In Islam, every Muslim who owns a certain specified amount of money or property, is required to pay Zakat (poor rate). The sum thus realised by the State is to be spent in providing the poor with such facilities in education which would not otherwise be possible for them and rendering necessary help to those who are honest, industrious and capable, but hampered by lack of proper capital to get started in life. Those who have more than they want, should not grudge their less favoured brethren a little help which will not weigh upon them and will go a long way in alleviating the distress of the poor. The help thus administered by the State, may be in the form of loans, repayable without interest, or mere subsidies as the circumstances may require. The advantages of this system in



giving greater strength to the Community by making all its able-bodied members productive and self-supporting and thereby obviating class bitterness, are important enough to merit careful consideration.

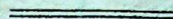
### THE GENEVA PRELIMINARY MEETING OF THE UNIVERSAL RELIGIOUS PEACE CONFERENCE, September, 1928. Publication No. 6.

These are, as the name indicates, the proceedings of the preliminary meeting of Religious Peace Conference, held at Geneva, published in book form through the praiseworthy efforts of Dr. Henry A. Atkinson, its General Secretary. Dr. Atkinson has accomplished, very successfully, the difficult task of giving, in the small space of about 30 pages, all the salient features of the different addresses delivered, along with the proceedings of the meeting, whose sittings extended over full two days. Members who were present at the meeting will, indeed, be struck with wonder at the marvellous account which has left out nothing and taken so little space.

As regards the objects of the Conference, they are self-evident in their importance and deserve whole-hearted support from everyone. The enormous labour that has been undertaken in order to convene this Conference and the hearty response that these efforts are meeting with from every creed and nationality, are in themselves a clear proof of the importance of the undertaking and the world-wide yearning for peace. The spirit of intense longing for universal brotherhood, which breathes through all the addresses of the representatives of different religions, and their genuine willingness to understand and appreciate one another, is a very hopeful and encouraging sign. Thanking Dr. Shailer Mathews, the Chairman, and Dr. Atkinson for their valuable services, we wish the promoters of this cause, the best of success and assure them of our whole-hearted support in the furtherance of these aims.



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and  
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No. 2.

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# The Ahmadiyya Movement.

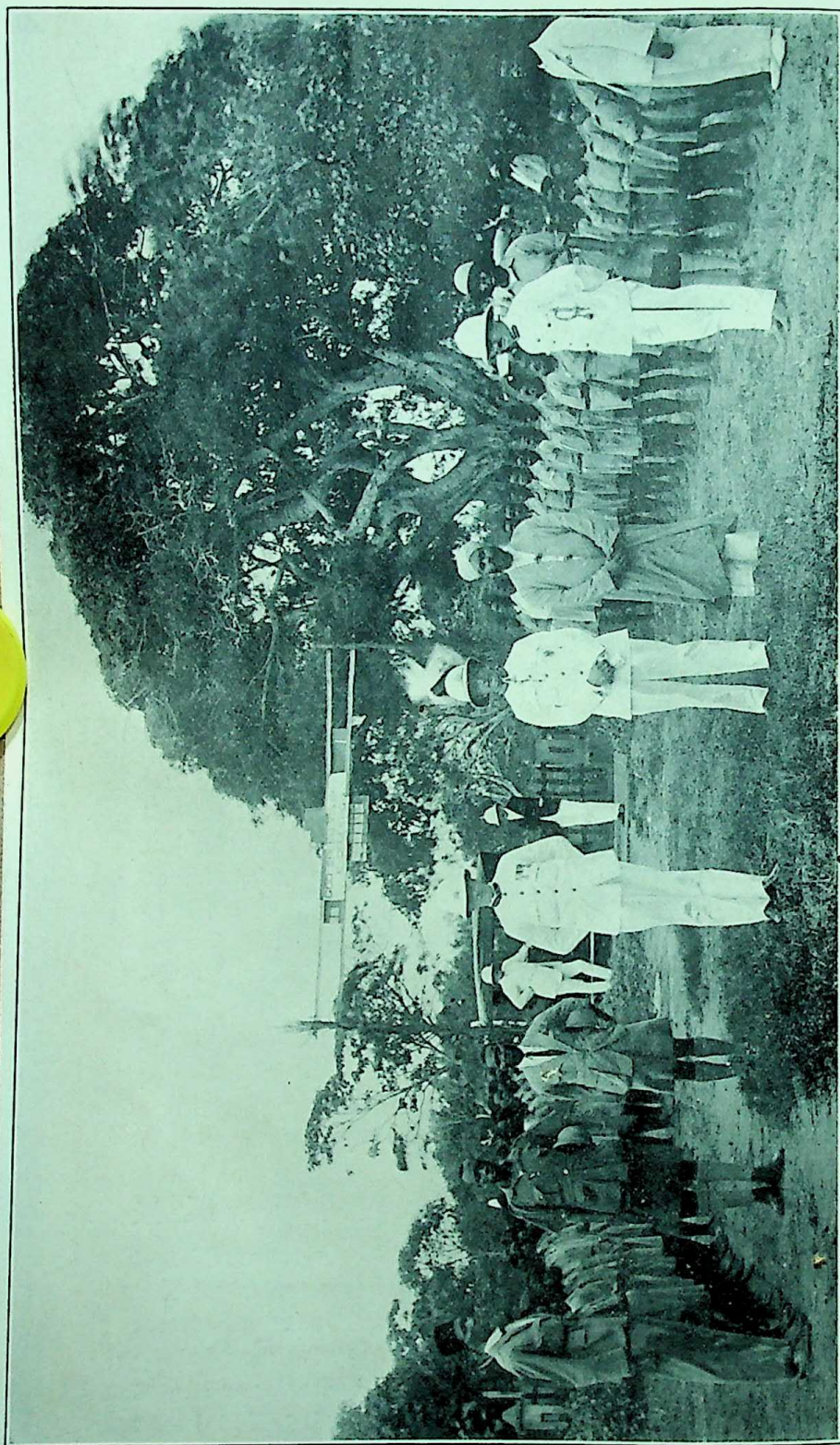
The Ahmadiyya Movement was founded by Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, Ahmad came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Ahmad died in 1908, and the present Head of the Movement is Hazrat Mirza Bashirud Din Mahmud Ahmad, the second successor of Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

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London, S.W.18, England.
- (2) ALMASJID,  
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United States of America.
- (3) AHMADIYYA ASSOCIATION,  
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Colombo,  
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- (4) THE AHMADIYYA MOVEMENT,  
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Salt Pond,  
Gold Coast, West Africa.
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• The staff and students of the Taalim-ul-Islam Ahmadiyya School, Saltpond, bidding God-speed to H. E. the Governor of Gold Coast, after His Excellency's visit to the School on December 11th, 1928, at which His Excellency was "very favourably impressed."



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْأَكْرَمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## Notes.

### Annual Gathering at Qadian.

The annual gathering of the Ahmadiyya Community at the Headquarters of the Movement, Qadian, was, as usual, held in the last week of December. According to reports received it was attended by a much larger number of people than last year, many of them coming, as usual, from thousands of miles away, and the total number amounting to about twenty thousand.

The proceedings were opened by Hazrat Khalifatul-Masih II with an earnest prayer preceded by a short speech, a translation of which we reproduce below:—

"My purpose in coming here at this time is only this, that I should open this meeting with a prayer. I regard it as a grace of the Almighty Allah that He has enabled me to come here to open the proceedings. Otherwise, until the evening of the day before yesterday, on account of my illness, I did not expect that I should be able to come and do so.

"I want at this time to direct the attention of friends to just one point. It is that our prayers should be genuine prayers. Just as there are other conventions in the world which people observe, so have prayers also become a sort of convention with some people. Just as those who are worldly-minded, inaugurate their meetings with certain social rites, so do some of those who are religiously-minded begin theirs



with prayers. But these prayers come from their lips only; they do not proceed from their hearts. Nor do their prayers go beyond the uplifted hands which they hold before them. Their prayers spring from their tongues and cease with their lips. They do not spring from the heart. Nor do they move the throne of the Almighty Allah. Such prayers are like a body without soul or a sword with a blunt edge. Rather, in the words of the Quran, I should say that they are like the sword which has only a blunt edge with which to strike the enemy, but the other edge of which is sharp like a razor, and cuts through him who wields it. For Almighty God has said: 'Woe be to those who pray and are unmindful of their prayers' (cii. 5-6). Such a prayer, instead of being productive of good, only brings to nought him who offers it. For to offer such a prayer is to jest with the Great God—the Lord of Earth and Heaven.

"Therefore, my friends, brothers and dear ones, our prayer should rise from our hearts, full of faith and trust in the Almighty God, so that it may find acceptance and reap a blessing and thus save our efforts and labours from being wasted. Amen."

The sittings extended over three days and were occupied by speeches from learned personages and by reports regarding last year's activities of the various branches of the Executive. His Holiness, we regret to say, was prevented by indisposition from delivering his long discourses. He could only speak for about two hours on the second day and was just well enough on the final day to attend to close the proceedings with his blessing and prayers.

One very pleasing feature of the last gathering was the particularly large number of ladies, running into thousands, who attended, and whom the place, which had hitherto sufficed for the ladies' section of the gathering, could not accommodate and had to be considerably enlarged.

## Railway Line to Qadian.

The opening of the new Railway line to Qadian on 19th December last was made the occasion for great rejoicing by the members of the Ahmadiyya community, for the new railway is regarded as a sure means of drawing visitors, in still greater numbers, from far and near, to the Headquarters of the Movement, thus fulfilling the prophecies made by the Promised Messiah (may peace and the blessings of God be upon him) in the early eighties, when the nearest railway station was over 35 miles away from his



obscure village, which, our readers will perhaps be surprised to hear, does not even now possess a single metalled road.

The Head of the Movement, Hazrat Khalifatul Masih II, together with the members of his family, undertook a special journey to Amritsar, so that he should travel on the first train run on the new line, and a large concourse of his followers, both from Qadian and elsewhere, accompanied him. The engine and carriages of the train were abundantly and tastefully decorated with posters and flags bearing inscriptions containing the prophecies of the Promised Messiah foretelling of his own greatness and of the triumph of Islam. Great enthusiasm prevailed and the air resounded with shouts of "Allaho-Akbar" God is most great—throughout the journey.

### Influence of Christianity.

A "feeling of depression and discouragement" engendered by lack of interest in religion on the part of his parishioners, has recently impelled the Rev. William O'Connor, Rector of Hedgerly (Bucks.), to resign his post. A number of people in his parish, he complains, "never enter God's house," while "there are a large number who enter it very rarely."

We may be sure that the Rev. O'Connor cannot have resorted to this extreme step of severing his connection with the Church until he had exhausted all his powers of advocacy and persuasion to bring his parishioners back to Christ. We do not wonder that he failed, and feel sure that all his ecclesiastical contemporaries are equally losing their hold in their parishes.

The Christianity of Christ has long been lost to the world and in proportion to the realisation of this fact more and more souls are drifting away from their moorings when they fail to satisfy the yearnings of their inner natures. Christianity based on the doctrines of Trinity and Atonement, which do not admit of rational explanation and are repugnant to human understanding, cannot inspire the same amount of devotion and loyalty as the real faith would, and the falling away from it of the thoughtful people must result.

But although the ground is sinking visibly beneath their feet, the Missionary Councils and Bible Societies are even now seeing pleasant visions of gaining over the world to the cause of the Cross. how he received Allah's revelations, and who also saw their fulfilment. Even many of those who have followed his footsteps have been granted by Allah the same grace. If there are doubting souls, let them come to Qadian and see things for themselves. Can there a new era is ushered in.



## A Lecture on Islam.

We are sure that our readers will be pleased to read the following brief account of a lecture recently delivered on Islam at Richmond, as it furnishes further welcome evidence of the spirit of fairness and justice which the more thoughtful people of this country are now bringing to bear on the study of this great religion. Apart from the better understanding of Islam which this changed mentality must ensure, another benefit resulting from it, the value of which must not be under-rated, is the feeling of warm appreciation which expressions of sentiments of respect and admiration for the Holy Founder of Islam and his teachings on the part of western scholars, evoke in the breasts of all Muslims, and thus bring them closer in bonds of affection and brotherhood to the people of the West, than anything else can.

## Anti-Muslim Propaganda.

Speaking of one Mr. Hanna Bishara, a native of Trans-Jordan, who has recently arrived in England to awaken interest in the commercial possibilities of his country, the "Evening Standard" of London writes as follows:—

"Because of the help which he gave to the British forces during the war, this pleasant and dignified Arab had a price put on his head by the angry Turks. . . . ."

"A curious fact concerning Mr. Hanna Bishara is that, although an Arab, he has never read the Koran. He is a Christian, and the local Moslems would never allow him to 'defile' their sacred book by reading it.

"Nevertheless, Hanna Bishara is still curious, and he intends to read the Koran in an English version."

The "Evening Standard" must have great faith in the credulity of its readers when it expects them to believe that an Arab who exposed his very life to danger, in helping a foreign country in the Great War, really found himself helpless in procuring a copy of the Holy Qurān, although he was truly anxious to do so, or that he would not endeavour to procure one, because the local Muslims would not allow him to "defile" it.

The writer in the "Evening Standard" obviously thinks that any peg is good enough to hang his anti-Muslim propaganda on. He overlooks the fact, however, that, firstly, such misinformed and palpably absurd criticism is likely to do more harm than good to



the paper in which it appears, or to the cause which it espouses; and secondly, that the age in which any yarns spun against Islam and Muslims found ready credence is gone and that students of comparative religion have now grown more wide-awake.

To imagine that the votaries of a religion whose proselytising character and activities, from the earliest period of its coming into existence, are so well known, should, instead of inviting people of other faiths to make a study of it, actually place obstacles in their way of doing so, should be a little too hard to swallow for anyone gifted with a grain of common sense.

We would also point out, what should be well known to the "Evening Standard," that the abundance of printing presses helps to turn out books in varying editions and of all prices. The Holy Quran is no exception, and very cheap editions of it (in Arabic) may be had anywhere at the cost of a few shillings, by Mr. Hanna Bishara or anyone else who would care to sacrifice this paltry sum of money for the purpose. This purchase does not, moreover, need any license or authority.

## A Wholesome Reform in Italy.

We learn from "The Times" of January 19th, 1929, that the Italian Government's policy "of encouraging large families is carried still further by a series of measures in favour of married people." The State, provinces, communes, and public and party institutions must, in making appointments, give preference to married candidates, especially married candidates with children, and the same practice must be followed by private employers. Owners of working-class dwellings must observe the same rule in choosing tenants.

This measure, if it attains the object aimed at, will prove to be the most beneficial of those reforms which Italy's love for the Duce has made it possible for him to enact. The fatal consequences of the pernicious tendency prevalent all over Europe, to remain single and free, are as yet only distantly and imperfectly realised, but that in these tendencies lies the greatest danger to European civilisation is evident enough to those whose mental vision can penetrate the veil of futurity. Coming as it does at a time which will stand out conspicuous in European history for its mad, breathless whirl of frivolous amusements (even at the cost of those sober and sacred joys of family life, in which more than in anything else lies the real strength of a nation), we welcome this measure as the first sign of a wholesome change all over Europe, of which we hope it will prove to be the forerunner.



# Islam and Other Faiths.\*

By MOHAMMAD ASLAM.

## IV.

I must now pass on to the second point, viz., whether Islam provides an adequate *raison d'être* for itself, in the presence of other religious traditions. Referring to pre-Islamic times, the Quran points out:—

“Both land and water have become corrupt on account of the excesses of men” (xxx., 40).

In the language of the Quran, dry land means human wisdom unaided by Divine communications, and water stands for what is vouchsafed to man directly by God. The verse would, therefore, mean that the excesses of men had dulled their innate moral consciousness. On the other hand, the light which was to be had from the Scriptures had also lost its power and purity. Human interpolations had interfered with the Divine Word and rendered it untrustworthy. Hence the Quran was sent to bring mankind back to God. On the other hand, the universality of the Quranic message is stressed in various places. This would supply a further reason why the new teaching had to come. The earlier teachers were meant for particular periods and places. None of them ever stressed his universality in the way the Quran did. Moses continually addressed himself to the people of Israel. On the other hand, Jesus insisted that he had not been sent but unto the lost sheep of Israel, and it is well known that Jesus prohibited preaching to the Gentiles. The universality of the Quranic teaching, however, is thus stressed:—

“Say: O people! surely I am the Apostle of Allah to you all, of Him whose is the kingdom of the heavens and the earth, there is no god but He” (vii., 159).

“This book has been revealed to me so that I may warn you against the displeasure of God by means of it, and also those to whom this Quran may be conveyed” (vi., 20).

“Blessed is He who has sent down the Furqan to His servant that he may be a warner for all the world” (xxv., 2). That the Holy Prophet himself conceived his mission in universal terms, is unmistakably reflected in his career. When the Prophet and his small band of followers were running the risk of losing their lives, and the prospect of Islam acquiring the slightest foothold seemed impossible, the promise was announced by him that God will raise

\* Paper read at Cambridge first to a study circle in St. John's College and repeated before a group of prospective Christian Missionaries.



witnesses for him from every nation. The Prophet anticipated the universal realisation of his message, by describing some of his earliest converts as being the first-fruits of the respective countries to which they belonged. Bilal, an Abyssinian slave, for instance, was described by him as the first-fruits of Abyssinia, and a Greek slave as the first-fruits of Greece. He further and unequivocally anticipated his universality by those plain messages of Islam, which he addressed to all the known sovereigns, at a time when they were far too proud and powerful to take any notice of him.

The Quranic message, however, is not merely universal in scope. It is clearly indicated, that it is also the final teaching. Thus :

“ This day have I completed the Faith for you in all respects and have filled the measure of My favours ” (v., 4). As a corollary to this, it is stated that the Quran will, for all time, be protected from human interpolation. Thus it is said :—

“ We have sent down this book and We shall most assuredly guard it.”

It is significant that the Quran, in the matter of the protection of its text, stands alone among religious scriptures. It is, to this day, read in the language and order of the original. The language of its text is a living language, preserved to this day in the speech of millions of people. Every syllable, in fact, every vowel-point of it, according to both Muslim and non-Muslim opinion, is identical with the verses as they were originally revealed to the Holy Prophet and were made available by him to his people. The preservation of the text, however, should have only served as a partial protection of the Quran, unless the meaning of the text were also preserved. This latter object was to have been secured by the periodic advent of teachers who would serve the Quran and continually re-interpret it to the world. The Founder of the Ahmadiyya Movement, whom I mentioned a little while ago, as supplying a new Christology, is the most distinguished of such teachers since the time of the Holy Founder of Islam. In Ahmad, Islam has seen a development similar to that which Judaism saw in early Christianity. It is his followers who have undertaken, to-day, to re-enlighten the world, on behalf of Islam, and have established, for this purpose, missionary centres in different parts of the world, incidentally rebutting, by the success of their tiny endeavours, the notorious charge against Islam that its spread in former days, was due to the sword.

I will close this part of my account, by a brief comparison of the teachings of the three great systems, Judaism, Christianity, and Islam, with a view to showing how the limitations of the earlier teachings have been made good by the teaching of Islam. A good part of the moral teaching of each religion, consists of injunc-



tions regarding our relations with those who are on terms of active enmity with us. Thus we can point to the Mosaic law of vengeance, the Christian law of non-resistance, and the Muslim law of qualified resistance and forgiveness. The difference in the teachings can be explained by the difference in their respective scopes. As far as the Mosaic law is concerned, for instance, we need only remember that the Israelites were, at the time, suffering from the evil effects of long subservience and required, instead, a spirit of chivalry and self-respect. We know from the Old Testament, that when surrounded by the hosts of Pharaoh, in spite of the sustaining leadership of Moses, and with the cruel barbarism of the Egyptian King staring in their eyes, they were willing to return and be captured by him. Such a condition of utter cowardice stood in need of reform, and the Mosaic law accordingly enjoined :

“ And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot ”  
(Deut. xix., 21).

On the other hand, when the Israelites acted upon this injunction, generation after generation, their bloodthirstiness again stood in need of reform. Hence the teaching of Jesus emphasised unqualified forgiveness:—

“ Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain, etc., etc.” (Matt. v., 38-41).

But it is obvious that neither of these teachings, interpreted literally, could stand for ever. A durable teaching could only be one that enjoined qualified resistance and forgiveness. Thus the Quran:—

“ The punishment of evil is, evil proportionate thereto. But he who pardons, in case pardon leads to the reformation of the offender, will be rewarded by God, and God does not like the unjust ” (xlii., 41).

Both punishment and forgiveness are admitted, and the moral value of each is conditioned by the occasion on which each is applied. The point is very important, especially for its bearing on present-day problems of international peace. We must remember, that the world cannot be in peace, as long as there is a probability of war. There will be a probability of war as long as there is a probability of aggression by one nationality. The world conscience to prevent war must, therefore, be prepared to fight the aggressor. Except for the fear of aggression being punished, there will always be a probability of war. The Quran seems to have anticipated



international difficulties and outlined, as it were, a League of Nations. Thus:—

“If two believing nations fall out, make peace between them. But if one of them nevertheless attacks the other, then all must fight the former, until it submits to the command of Allah, and when it so submits, make peace between them, and act with justice and equity, for God loves the just” (xlix., 9). To say that utter and unqualified non-resistance will prevent war is little short of a sentiment. If every nation agrees to non-resistance, there is, of course, no problem of war. There is a problem only because there is the possibility of aggression, and in case of aggression, resistance and not non-resistance is the moral duty. Preventing war by non-resistance, therefore, is like begging the question.

The Quranic conception of God, is another interesting point. The Quran lays down that it is impossible to comprehend God completely, by any of the concepts current in human speech. Accordingly, while a large number of Divine attributes are stressed in the Quran, not one of them is taken to be a complete description of God. The Beauty, Beneficence and Majesty of God, however, are all appealed to, in order to evoke response from all the multifarious sides of human nature. The existence of evil in the world, is tacitly recognised, but it is assimilated in the ultimate solicitude of God for all created beings. Thus we read:—

“My mercy encompasseth all things” (vii., 57).

## V.

Let me now pass on to the third and the last point, viz., whether Islam has been anticipated by the earlier teachers. The records of the earlier teachers are their scriptures. To the followers of those scriptures, it will be nothing short of a surprise to find, that their teachers enjoined upon them to look for and believe in the Founder of Islam. I would refer to you the prophecy contained in Deut. xviii., 18-19:—

“I will raise them up a Prophet from among their brethren, like unto thee, and will put My words into his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto My words which he shall speak in My Name, I will require it of him.”

Reference to this prophecy is to be had in other books of the Bible. Thus in Acts iii., 22, Peter reaffirms it, saying:—

“For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.”



It is obvious that the prophecy speaks of an individual prophet being raised, not out of the Israelites, but out of their brethren, the Ishmaelites, and of being like Moses. It cannot apply to any of the Hebrew prophets, for they were all Israelites. Nor can it apply to Jesus, for he did not claim to fulfil it, and he could not have done so, because he was himself an Israelite. Moreover, the promised one is described as being like Moses, and, it seems, the Israelites knew what "being like Moses" could mean; for it is stated in Deut. xxxiv., 10, that there has not appeared, in Israel, a prophet "like unto Moses." Jesus could not be described as being like Moses. For Moses was a Law-giver, while Jesus only claimed to interpret the Mosaic Law:—

"The Scribes and the Pharisees sit in Moses' seat; all, therefore, that they bid ye observe, that observe and do; but do not ye after the works; for they say and do not" (Matt. xxiii., 2-3);

and again:

"Think not that I am come to destroy, but to fulfil" (Matt. v., 17).

On the other hand, the prophecy finds a perfect fulfilment in the person of the Holy Founder of Islam. He was a Law-giver like Moses and had other resemblances to him. The Quran claims this in the clearest terms:—

"Surely We have sent to you an Apostle, a witness to you, as We sent an Apostle to Pharaoh" (lxxiii., 16).

"Say: O People! if this book which you have rejected is from God! And a man out of the Israelites has borne witness to one like himself. So he believed in him while ye manifest only pride" (xlvi., 11).

The promised one was to be an Ishmaelite. The Quran tells and the Old Testament affirms, at any rate, in part, the story of how the patriarch Abraham left Ishmael and his mother Hagar, in the wilderness of the valley of Paran, near the Kaabah, the House of Worship at Mecca. At the time of departing, Abraham was obviously grieved. But God comforted him, as we read in Genesis xxi.:—

"And God said: Let it not be grievous in thy sight because of the lad, and because of thy bondwoman (that is Hagar, who had been so called by Sarah the mother of Isaac); in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed" (Genesis xxi., 12-13).

It is clear that, even according to the Bible, the descendants of Ishmael were to receive the favours of God like the descendants of Isaac. These favours are anticipated in the following prayers



which Abraham and Ishmael uttered at the time of the renovation of the Kaabah, and which are reproduced in the Quran :—

“ And make us, our Lord, resigned to Thee, and of our posterity, a people resigned to Thee. And show us our ways of worship, and turn Thee to us with mercy; verily Thou art the Compassionate, the Merciful. And raise up among them, our Lord! a Messenger from among themselves, who may read to them Thy signs and teach them the Book and Wisdom and may purify them; verily Thou art the Mighty, the Wise ” (ii., 129, 130).

That the Founder of Islam was, in fact, an Ishmaelite is shown by the fact that he was a descendant of the Quraish, and the Quraish regarded themselves as the sons of Ishmael, long before the advent of Islam. They had even an idol of Ishmael set up in the Kaabah. There is, again, external evidence that the Quraish were Ishmaelites. About a hundred years before the birth of the Founder of Islam, a Christian writer wrote about the Quraish :— “ The raid of the sons of Hagar was more cruel, and the blow that they gave was more sore than disease; . . . let us always blame the foul inclination of the sons of Hagar, and specify the people (the tribe) of Quraish who are like animals.” (“ Leaves from Three Ancient Qurans,” edited by Rev. Alphonse Mingana, D.D. Intro. xiii).

There can be no doubt, therefore, that the Holy Founder of Islam was a “ like of Moses ” and was an Ishmaelite. The Old Testament prophecy talks of “ words which he shall speak in My Name.” It is significant that the first revelation received by the Holy Founder of Islam said: “ Read in the Name of thy Lord ” (xcvi., 2), and every chapter in the Quran begins with the words, “ In the Name of Allah, the most Beneficent and Compassionate God.” The prophecy, therefore, cannot but refer to him. Moreover, I feel quite sure that in Deut. xxciii., 2, viz., “ The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them,” the Founder of Islam is again compared to Moses, and the most memorable event in his career, the re-entry into Mecca after long years of exile, is foretold. It was on this occasion that ten thousand believers followed upon his heels. The words in the Book of Deuteronomy can hardly have a more intelligible meaning.

## VI.

In conclusion, let me point out that one who would profess any particular religion, does not completely justify himself by merely saying that his religion acknowledges and incorporates



others, and is anticipated by them. These are no doubt among the things he must show. But he must further show that the religion he professes would bear examination of its intrinsic merits. As a professor of Islam, I maintain that this system will fully bear such examination. In fact, when dealing with the second of my points, I have indicated why I should maintain a position of this kind. Why the point does not seem to emerge out of my paper is, that I am alive to an opinion which many people have that, as far as the original teaching of religious systems is concerned, there is little to choose between one and another of them. I do not myself hold this opinion, and though, according to me, all religious messages have provided Divine light to men in different ways, the degree of illumination imparted through individual teachers, has, I believe, steadily enlarged and intensified until it has had its climax in Islam.

Let me, however, briefly say that part of the inquiry into the intrinsic merits of a religion, will consist of the question whether the exponent of an alleged perfect religion is also a perfect exemplar. I should have liked, had I had the time, to dilate upon the profound significance of the twofold career of the Holy Founder of Islam. Broadly speaking, there are two sets of moral qualities—those that get exhibited in circumstances of adversity, and those that get exhibited under circumstances of prosperity. The test of the qualities of fortitude and endurance can only be had in situations of adversity. On the other hand, the test of the qualities of forgiveness and meekness can only be had in situations in which the exemplar is endowed with the power to punish his persecutors. The Holy Founder of Islam was, during the first thirteen years of his mission, in conditions, under which he suffered extreme torture, boycott and blockade, and during the last eight or ten years, in conditions of comparative triumph. Without either of these two types of conditions being afforded to him, one or the other of the two sets of moral qualities would have remained unexhibited. Not without extreme torture during his Meccan life, at the hands of his persecutors, could he have established his virtues of fortitude and endurance which he had. Nor without the power to punish his persecutors, at the time of the subsequent re-entry of Mecca at the head of 10,000 followers, could he have established his qualities of forgiveness which he also did.

To those, however, who think that there is, in fact, nothing to choose between the various systems, I would suggest that, after all, it is, on the whole, better to profess that one of them which includes profession of, and belief in all of them; and Islam, according to my showing, is no doubt such a religion.



I would sum up by saying that a Muslim regards all the other teachers as blessed with Divine light. A Muslim who swerved by so much as a hair-breadth from this position will not be a Muslim. Accordingly, he looks upon and reveres the Holy Founder of Christianity as a true and a great Apostle of God. I should be much interested to know if others, whose profession is different from mine, are prepared to take reciprocal position in regard to the Holy Founder of Islam. I conclude with the prayer that God, Who out of His infinite solicitude, has provided for frail human beings guidance of such inestimable value, at different times in history, may out of His Bounty shower His choicest blessings on all those teachers whom He raised to manifest Himself to a faltering, doubting creation.

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## IMAM OF LONDON MOSQUE.

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Visit to the Polymathic Society at Richmond.

“The usual Monday evening lecture of the Richmond Polymathic Society, at 19, Pagoda Avenue, was honoured by the presence of Moulvi Farzand Ali, Imam of the London Mosque at Southfields. Dr. W. M. Weston gave an address on ‘Islam,’ one of a series on the great faiths of the world.

“After emphasising the simplicity of the Islamic creed embodied in the well-known formula, ‘There is no God but Allah, and Muhammad is His prophet,’ the lecturer described the contents of the Koran, the scriptures of the faith, proceeding to the theology both dogmatic and moral. He showed from the Koran itself that the Islamic attitude to women anticipated by thirteen centuries, the recent advance of European women towards emancipation, and the widely-current notions on the subject are libellous mis-statements. Likewise, on the subject of toleration, it was shown that Islam has always permitted its subjects to practise their own religions, as witness the Christian populations of the Balkans during five centuries of Islamic domination. Whenever these and other populations suffered persecution the cause was purely political or economic.

“At the conclusion of the lecture the Imam addressed the meeting, and expressed his warm appreciation of the sympathy and understanding manifested by the speaker, and his admiration of the scholarship evidenced in the handling of the subject.

“By special request of the members, the Imam consented to address a meeting some time early in the New Year, to which the general public will be welcomed.”

—“Richmond and Twickenham Times.”



# Islam and the Mysterious Hareem

By SHAIKH MOHAMMAD NASIM (Barrister-at-Law).

The word "Hareem" literally means a sacred place. Among Muslims it is usually applied to that portion of the house which is occupied by females. As is well known, Muslim ladies do not come out in public in the East. This word indicates only this much, but the morbid fancy of some of the detractors of Islam has clothed the word with the idea of a secluded place meant for legalised prostitution, where a man can keep any number of women as wives. It is a cruel irony of fate that Islam, which was the first religion to recognise the status of women, and give them those privileges which are even now denied to them in most countries, should be associated with such a place, where women are regarded as existing merely for the satisfaction of man's pleasure. Nothing can be further from truth than the idea that Islam sanctions, in any form or shape, any such licence. True it is that polygamy is allowed, but only under strict conditions clearly laid down. It is in no sense a command that a man must necessarily marry more than one wife.

Recently a film was shown in London, in which the conception of Hareem as commonly understood in the West, as a result of the anti-Islamic propaganda, was fully demonstrated. Briefly described, it showed an Arab prince who happened to go to Paris for a short while and fell in love with a French girl. The girl, too, reciprocated his love. They were married, but soon differences arose between them, and the Prince goes back to his country, though sorely afflicted on account of his love for his wife. On return to his country he is seen being advised by priests that in order to divert his grief he should enjoy the society of women, according to the custom of his forefathers. He accepts their suggestion, though after some hesitation, and is seen in a house with high walls, where there are innumerable young girls scantily though richly dressed. In the meantime his French wife, being unable to bear his separation, decides to join her husband. Accompanied by some friends she arrives at her husband's place, but not finding him at home, she manages to get into his Hareem full of young women voluptuously dressed and quarrelling amongst themselves. While his French wife is there the husband comes in, and is astonished to find her there. A discussion takes place between them, and the wife reproaches him for keeping so many women, and ultimately induces him to send them away. All the women are seen going away with long-drawn faces, bitterly angry with



the new-comer who was the cause of their dismissal. (I pass over other incidents of the piece). Soon after the husband is seen lord-ing over his French wife in every possible way, always trying to force his own will upon her. He is not content with this, but is shown to marry a second wife for no earthly reason. But the play ultimately ends in the triumph of true love and a happy reconciliation between husband and wife.

On seeing this play the impression that is produced is that Islam allows the keeping of so many women. As I have indicated above, there is nothing like that in this religion. On the contrary, Islam strictly enjoins its followers to be kind and considerate to the members of the fair sex, and a husband is particularly commanded to show all possible kindness to his wife. People who either ill-treat their wives or show them no consideration, do so against the specific injunctions of their religion. It is they and not the religion of Islam who are to be blamed for it. The religion of Islam does not give any special right to the rich which it denies to the poor. All are equal in the eyes of God, whether they be rich or poor, high or low. There is no caste in Islam. It is laid down in the Holy Quran that those who do good deeds have merit in the eyes of God. The rules laid down by it are binding on all. Those who transgress or break them are to be blamed and not the religion of Islam. If some rich people in the Muslim community indulge in practices prohibited by their religion, and choose to keep numerous mistresses, Islam is not to be blamed for it. It would just be the same thing if, on seeing rich people in the West keeping mistresses, one were to lay the blame at the door of Christianity. If there is one thing common to both East and West it is that rich people in general indulge in all sorts of pleasures which money can buy, including women. Go wherever you like, the same phenomenon meets your eye. To think for a moment that because a Muslim is keeping a number of women in a closed place he is doing so according to his religion is a gross misrepresentation of that religion.

A very short study of this great religion is sure to dispel any such misunderstanding. Islam is essentially a religion of common sense. It does not ask its followers to believe in dogmas, but gives reasons for all its asks you to believe. Just as an Englishman's house is called his castle, meaning thereby that it is a place of security and privacy, so the word hareem signifies that it is a place of privacy, but it never means a private place of licentiousness. So long as the existing order of things continues, men are bound to have some place where they would like to enjoy their family life in peace and undisturbed by the prying eyes of strangers or other intruders. It may be that a time may come



in the near future when people would like to do away with all such formalities, and do all things before everybody's eyes. This change has been very humorously pointed out in an article in "The Times" of the 12th December, from which I quote the following extract:—

"It can hardly be an accident that the increasing desire—perhaps less marked in this country than in some others, but noticeable everywhere—to watch with a keen and scientific eye what our neighbour is up to should appear just when science, which is so often quite unpractical, is being really useful and producing great numbers of methods to enable people to establish constant, intimate, and unremitting observation of each other. The garden wall, which seemed so natural to our furtive ancestors, has long been a thing of the past in the United States, a natural concomitant of ruins which there is a charge to visit, but unknown to the ordinary honest home. It would save a great deal of money and perjury if future houses were so constructed that their inmates were helped to live "as ever in their neighbour's eye," and that the new generation could be made to understand from birth that there is no longer to be any of the old mischievous talk about doing things on the quiet."

Until the contingency foreshadowed in this passage arrives, there will exist places of privacy, call them by whatever name you like.

I think that there is a good deal of ignorance about the life which women lead in the East. It is generally supposed that shut up in a house they lead a life of idleness. True it is that unlike her Western sister, an Eastern woman of the middle and higher class is not compelled to earn her own living. Nevertheless she plays a very important part in the family life. She is the pivot on which the whole structure of home life rests. She is the mistress of the purse and is in complete charge of servants and household affairs. Like her Western sister she supervises the kitchen arrangement, though in this she is better situated, as she invariably gets the help of servants. Fortunately the problem of servants in the East is not so acute as it is in the West. What is more important, she has a much larger share in the bringing up of her children than her Western sister, most of whose time is taken up by the bread and butter question or by frivolous amusements.

I may add that the Purdah system as at present practised in India is nowhere sanctioned by Islam. The present rigidity of it has its sanction in custom rather than in religion.

Islam affords equal facilities and opportunities to members of both sexes. In the palmy days of Islam women have fought side by side with their brothers and husbands. They have nursed



the wounded. Several have risen to the eminent position of rulers of vast Empires. Who can forget the name of the Empress Nur Jehan, who ruled over India while her husband, the Emperor Jehangir, was but a figure head. She used to sign all State papers, and her name appears on coins of that time. Even in our own times Nawab Sultan Jehan Begum, the late ruler of the Bhopal State, is another example of an eminent woman ruler of a State. She has the unique distinction of being the Chancellor of one of the most well-known Universities of India—the Muslim University of Aligarh.

From these illustrations it will be clear that religion has nothing to do with the present comparatively backward position which women occupy in the East. It is mainly due to the appalling ignorance of the people of the country. With the spread of education a marked change is taking place in the social life of the country. Those who are carefully watching the march of events can discern the dawn of a new era when women in the East will shake off their present lethargy and will take up their rightful place in the social and political life of the country.

## “That Prophet.”

(By Qazi Abdul Hamid.)

Our friends, the Christian Missionaries, are apt to confuse the prophecy contained in Deuteronomy 18: 18, 19, 20, with the coming of Christ as foretold by John. For the priests of the Jews put a definite question to John: “Art thou Elias? And he saith, ‘I am not.’ Art thou that prophet? And he answered, ‘No’.” (St. John 1: 21.) Again they say, “. . . Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?” (John 1: 25.) “John answered them, saying, ‘I baptize with water: but there standeth one among you, whom ye know not; He it is who coming after me is preferred before me, whose shoe’s latchet I am not worthy to unloose.’” (John 1: 26, 27.)

It is clear from this that Christ and “that Prophet” are different personalities, so that for a claimant who would answer to the description contained in Deut. 18: 18, 19, 20, we have to look elsewhere than in the person of Jesus of Nazareth.

Let us turn to the actual words of the prophecy:

“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.



“ And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

“ But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.” (Deuteronomy 18: 18, 19, 20.)

In the first instance, the promised Prophet must rise from among the “ brethren ” of Israel, i.e., he should be of the progeny of Ishmael. Secondly, he should be “ like unto ” Moses, i.e., he should be the bearer of a new Law, and his life should be eventful like that of Moses, eventful in the sense that he may have to wage wars against his enemies and to come out triumphant in the end, thus manifesting the power and the glory of God.

Both these characteristics are wanting in Jesus Christ. But the holy Prophet Mohammad (may peace and blessings of God be upon him) not only stands both these tests, but makes a clear claim to be “ that Prophet.” The Quran says (in 73: 16) that the Holy Prophet's Mission is like unto the Mission of the Prophet that was sent to the Pharaoh. A little further analysis of the verse quoted above will reveal another characteristic of the Promised Prophet. God “ will put ” His “ words in his mouth; and he shall speak unto them all that ” He “ shall command him.” The Holy Quran repeatedly makes unequivocal claim to its being a message from the Divine Being, the Creator of the Universe. If you only look at random into any chapter of the Holy Book you will not fail to discover a verse in support of its claim. To confine myself to one such instance, I quote 32: 3.

The word “ command ” is also significant. The Holy Prophet has been spoken to by God just as two persons speak to each other face to face, and refer to each other in the second person. The Arabic word “ Qul ” has been used numberless times in the Quran, which means “ say ” in the imperative mood; and the Holy Prophet “ says ” to his people only just as much as follows the command. This is what the Old Testament calls “ putting words in one's mouth ” and “ speaking only what one is commanded to.” Can the New Testament put forward a similar claim, and point out that this is the spoken command of God, and just these are the words put by Him in Jesus' mouth?

Further on, the prophecy in Deuteronomy in verse 19 makes matters still clearer. It refers to “ words which he shall speak in my name.” Are there any words in the Books of the New Testament which are spoken by Jesus in the name of God. Remember, we want the actual words. Just weigh the Gospels in



the balance and you will find them wanting. The Quran, on the other hand, makes constant use of the expression, "in the name of God the Compassionate and Merciful" in the beginning of every chapter; and the expression has received such a vogue in Islam that every Muslim, may he be literate or illiterate, of the East, West, North, or South, is familiar with the words "Bismillah," and begins everything with a citation of this formula.

Again, the prophecy says that he who shall not hearken to God's words, He "will require it of him." Far from avenging Jesus, His Prophet, God allows his enemies to get the better of him. He is rejected, scoffed at, maltreated, disgraced, arrested, tried and ultimately crucified amid the rejoicings of the Jews, and his own last lament bears testimony to his utter helplessness in the hands of his enemies. "Eli, Eli, lama Sabachthani?" which is to say, "My God, my God, why hast thou forsaken me?" (Matt. 27, 46.) The Prophet of Islam, however, had a different experience. He was avenged of his enemies in his own lifetime and crowned his successes with a victorious capture of Mecca, from where he had been forced to fly by the oppression of his enemies eleven years before. His enemies were at his mercy now, but he graciously pardoned all.

Next refer to the words, "even that Prophet shall die." Well, all men must die in the course of nature. What these words mean is only this, that a false prophet would die an ignoble, inglorious death, and God would frustrate his designs, ruin his work and would not let him prosper. Here, also, our Christian friends have done a wrong to Jesus; they believe that Jesus died on the Cross, a victim of the wrath of his rejectors, the Jews, and unconsciously by their very faith falsify the claim of Jesus to prophethood, for the prophecy says "even that prophet shall die." The Holy Prophet Mohammad died a natural death in the fullness of years, at the age of 63, when he had fulfilled his mission, and the Divine Revelation had been received, "This day we have perfected your religion." Thus he perfected his incontrovertible claim to the title of "That Prophet" by his very word, life, and death.

Be it noted, by the way, that by the reference above to Jesus' death, it is not implied that Jesus was in reality a false prophet. What has been said is only from the point of view of believing Christians themselves. Otherwise, we Muslims have perfect faith in his Divine Mission and believe him to be a holy prophet who is honoured both in this life and the life to come. We do not, moreover, believe him to have died on the Cross, at the hands of the Jews, for reasons which need not be stated here, but we believe him to have lived to a ripe old age and died in some other clime and region of this revolving globe.



## Islam and Christianity.

(By MUBARAK AHMAD FUELLING).

According to Muslim thought, if all men had followed the teaching of the Prophet Jesus, they would also have eagerly accepted the teaching of the Prophet Mohammad. Islam holds that religion is a universal concept inasmuch as all the Prophets have brought the same message from God, and that every race has had its respective prophet. Yet the fact remains that Islam and Christianity far from concurring in doctrines, are at present diametrically situated in matters of dogma.

This position really means that the teachings of these two holy Prophets (peace be upon them) were originally akin to each other, but that the Scriptures ascribed to them now, contain or are held to contain, different teachings.

It is upon the Bible that Christians base their teachings, according to the interpretations put upon its words by accepted men. The First Part, the Old Testament, is accepted by the Jews and Christians as a collection of historical facts. The Old Testament contains some fine traditions handed down from ancient times and the histories of Jewish and contemporary Kings. The Second Part of the Bible, the New Testament, is accepted by the Christians only, who call the first four books, dealing with the life of Christ, as Gospels. The remaining books contain dissertations, prophecies and short histories and expositions of doctrine by various authorities, one of whom, Paul, may be mentioned as the first.

Those who wrote any part of the New Testament were no doubt inspired to do so. That is, they were given a divine incentive to commit to writing those events which Jesus experienced or those visions and prophecies with which God had endowed them. It is clear that this incentive is subject to the capacity of the individual to whom it is given. His spiritual condition, and his perceptive powers both mental and physical, all play their part in the production of the inspired work. This is obvious when we study the Bible and find that the first three Apostles, Matthew, Mark and Luke, though concurrent more or less in biographical factors, differ widely in detail. The last Gospel, that of John, is a study on its own, and John seems to have been inspired on an altogether different basis. The first three Gospels thus are called Synoptic, and are always taken together in the study of the Bible. As for Paul, who seems to have been the most fitted for committing biographical factors to writing, he also seems to have had a very different inspiration from any of the four Apostles. This is be-



cause he never saw Jesus or enjoyed his company. Moreover, being originally of Jewish religion, and subject to the Romans, he hated both races after his conversion, and found the problem of presenting Christianity to them extremely difficult. To sum up, the Bible is a partially-inspired Book, a compilation of the works of different men at different times and in different circumstances.

The Muslims base their teachings upon the Holy Quran. In this case it is not the divine inspiration and incentive, hampered by human limitations, that has produced the book. The Divine will decided upon the best and most-fitted human being, and through him revealed His Words and Wishes. Unlike the inspired person, the person to whom God reveals His words is no partner in their detail or nature, nor is he in any way responsible for any part of the scripture. That is the essential difference between an inspired embodiment and a revealed embodiment. As to the contents of the Holy Quran, they consist of sociological laws for our guidance in the activities of life, the enunciation of principles the observance of which leads to spiritual elevation, also precepts being rules of conduct and thought, illustrations from past history by which one takes example or warning, and some divine injunctions which constitute dogma. In this light the Quran is not a book of law, but rather a collection of the essential functions of the perfect man. The essence of the Quran lies in the fact that man, the real, the perfect man as God has intended and demanded him to be, carries out all the injunctions contained in it, with perfect ease and tranquillity of mind.

The Christians claim that the Bible is a true and an authentic work; the Muslims claim Divine origin for the Holy Quran, which claim is endorsed by the Quran itself. It is incompatible with the nature of an inspired work to throw out a challenge for the production of a scripture of equal excellence, for what one man has done another can do, but it is compatible for a revealed work to throw out such a challenge. Muslims claim for the Quran that it is the code of life, the direct, unalterable words of Deity, to all eternity, for all races and climes, and that it demands from the Negro what it demands from the Chinaman; they claim that its injunctions are so catholic that men throughout all the world have equal facilities for their fulfilment. The Christians do not claim this for the Bible. In Islam there are no churches as they exist in Christianity, as the divergencies which constitute the sects are merely based on minor points. All Muslim sects are in complete agreement regarding fundamental Islamic dogma, and are in perfect accord as regards the position of the Holy Prophet.

The Bible, on the other hand, has for its following, the Roman Catholic, the Orthodox Russian and Greek and Eastern Churches,



the Quakers, Anglicans, Lutherans, and even Jews and Christian Scientists and Theosophists, all believing in part or whole of it. This does not mean that the Bible is universal in nature and that the Quran is not. It means that a scripture that has a Christian Scientist standing with a Roman Catholic in its following, each having diametric views on the same point, is a scripture, the interpretations of which have either been distorted and misread or ignored. It means that unless men can draw consistent interpretation from an inspired embodiment, interpretations shut to all debate, that inspired embodiment cannot demand any reliance or trust, nor any classification with a revealed work. It means that a religiously-inspired work has no superiority over a secularly-inspired work, if the former has no distinctive nature or is open to converse interpretation. Since these diverse and vast churches each claim correct interpretation and yet differ radically in dogma, it is obvious that the results reflect upon the Bible as a Guide of Life.

Unlike the Vedas, the influence of which, however great, is confined to India alone, and unlike the Bible, the second half of which has no attraction for the Jews, the people it most concerns, or for the people of its histories of Jerusalem and Nazareth, the Holy Quran has exercised a universal attraction both for the people of its place of revelation and for those people among whom it has spread.

Owing to this failure of the Bible to possess a universal appeal, Christianity has no longer any attraction in the lands of its birth. Christians now look to Rome and Canterbury, not to Jerusalem and Nazareth or Bethlehem, but Islam maintains a strong tie between all the world and its place of revelation.

When all the greatest doctors of Art and Science in Christendom considered it a duty of life to go to Cordova in Spain and study the superior teachings of a better culture, Rome, that proud city that should have nursed the ancient philosophies and fostered the growth of Art and Science, was engaged either in fighting for temporal thrones or convoking synods to debate whether Christ was human or divine or double in nature. I merely assert this to prove how the Quran, on a lease of a century did more for positive civilisation and culture than the Bible did for seven times those years. It follows that those words revealed to a humble man in Arabia, who sought the truth, mean far more to mankind than any inspired work of man. To this day we see convocations and synods, called expressly for the purpose of altering dogma, rejecting dogma and creating dogma merely because the scientific world has made an obtrusive discovery contrary to some Christian thought or another based on Bible teachings.



We should be wise to review the history of Christendom, the priests of which spurned and all but burned such men as Galileo, because they held theories contrary to the Church interpretation of the Bible, theories which in our time constitute the fundamental laws of physical science. What can the interpretation of an inspired work offer now, that in centuries hence will still hold valid, if so many diverse opinions emanate from it? Who can rely upon a scripture the interpretations of which are so open to discussion as to justify the conflicting views of both a Christian Scientist and the Pope of Rome? Nobody can doubt the good and positive morality that the Bible has rendered, but it is doubtful whether it can ever be effective in all climes and for all times.

Obviously, the Bible itself cannot be the cause of such a situation; the root of all the trouble lies with the interpretation put upon its words. The greatest authority in the Bible seems to be Paul, and I am sure, that since he never saw or heard the Prophet Jesus, he was in no position to assume any authority as regards dogmatic principles. In none of the Gospels does the mention of the concept of Trinity appear, yet Paul introduces it in his dissertations. Even in this one example lies a fundamental criterion that the Apostles are not responsible to civilisation for the dogma of Paul. As far as Muslim thought goes, we know Jesus Christ to have been a Great Prophet of God, and we know that everything he taught and promulgated was true and reasonable, and any reasonable man could accept Jesus Christ as a Prophet without accepting the present Bible which is not his book. Merely because Paul introduced interpretations and insertions upon points that Jesus never authorised or spoke upon, the original purity of the doctrine of Jesus and the Four Apostles becomes obscure. In this way the Gospels themselves offer no difficulty to the Buddhist or South Sea savage, but rather it is the Pauline part of the Bible that has made Christianity as complex as we now find it.

This explains why the diverse small Christian sects in the East, around Palestine and Syria, do not believe in the Pauline part of the Bible, and why the Bible, losing its attraction for its Eastern birthplace, found strong support in Greece and Rome, where the obscure doctrines of Deity in Trinity and other Pauline introductions to Christianity, were also inherent in the beliefs of those countries. The Quran had an immediate effect upon all the peoples with whom it came into contact, and the story of its universal acceptance is now a fundamental of world history. The Quran altered the face of the eastern world from Southern Russia to Ceylon and Malay, and from Spain to China. It drew all sorts and conditions of men to the first Temple ever erected to the One Almighty God and Creator. Islam universalised without effort or



restraint. The morals contained in its scripture constitute the finest code, the laws constitute the finest sociological system.

The Gospels, however, were not written until some years after the death of Christ, and it is doubtful whether Christ would have ever sanctioned a record of any kind such as the Bible. There are authorised versions in each tongue of each Christian country, and a few unauthorised versions. Surely the original beauty and inspiration is lost to all who read the translated copy. The assets and true spirit of that great scripture are lost on all the adherents of its church when the translation is read and all that remains is an artificial light and spirit. As regards the Holy Quran, the original must stand side by side with the translation, because the Arabic Quran is the only Quran and all other versions are unauthorised.

In conclusion, surely it is incompatible to consider a partly-inspired scripture worthy of implicit trust, when it really means that a code of life, a huge superstructure of dogma and ritual, is all emanating from a mortal. It denies the conception that God ever provides for us in a direct way. We should rather receive injunctions from Deity than rely upon the greatest human soul to guide us, or rely upon the great companions of the Prophets to interpret doctrines. To follow any injunctions and beliefs in which the direct words and privileges from God do not have place, is to follow a mundane human philosophy, a philosophy which leads nowhere.

## Reasons why Islam should be Preferred.

By MAULVI ATAUR RAHMAN, M.A.,  
Assam Educational Service, Shillong.

Men in the West often inquire why we invite them to accept Islam. "Is not our own religion," say they, "sufficient for our own purposes? Why should we give it up and accept Islam?" Well, the answer is simple. We invite men to Islam because it satisfies the spiritual needs of man best.

We are all practical people, and we go for the best material. This or that thing may be good enough, but why should we not go after the best, especially when it is within our reach?

There are a hundred and one reasons why Islam should be preferred over the other known religions of the world. In the present article we shall rest content by giving ten reasons only.



First, Islam is characteristically a simple religion. There are no riddles and enigmas, no mind-baffling "doctrines" and "mysteries." Islam is simple to believe in and simple to practise. The only article of faith is: There is no god but Allah, and Mohammad is His apostle. There is no room for priestcraft. No intricate plans of salvation are offered. To believe in the goodness of God and to live one's life according to His will, will make one a Muslim. Mohammad is the Interpreter of His will, and so must be accepted. He wears no crown of divinity.

Secondly, we must mention the white purity of Islam. There is nothing in Islam which the cultured mind of the present age abhors. There are no repulsive rites and ceremonies, no gruesome ways of placating an angry god. The code of ethics which Islam gives is based on the highest morals. It connives at no impurity, whether open or secret. It asks its followers to lead a life of absolute cleanliness, both personal and moral.

Thirdly, Islam is par excellence a practical religion. It teaches that religion is not a system of philosophy although it includes it, but a thing to live. Religion has no value if it fails to purify one's life, to purify and elevate character. Hence it does not aim at appealing to the learned few alone, but also to the people at large at every stage of mental and cultural development. It enunciates moral laws, sets forth principles of conduct and demands from its followers respect for human rights and obligations.

\*Fourthly, Islam combines with practicalism a noble idealism. Ideas and ideals move the world; and a religion which claims to be universal must present the highest spiritual and ethical ideals. Some religions have set up certain ideals which are impossible of fulfilment. The Islamic ideals are practical, and are not the less lofty because they are practical.

Fifthly, Islam promotes the spirit of freedom. All kinds of slavery are interdicted. Islam has always encouraged the spirit of free inquiry, and has never stifled the aspirations of knowledge. It values private judgment, it invites and faces criticism. Every student of history knows that Islam has always been the patron of arts and sciences and has been the medium through which Hellenistic knowledge found its way to Europe.

Sixthly, Islam has established beyond dispute the equality of man. It does not recognise any intellectual or religious aristocracy, or, for the matter of that, any aristocracy. There are no "untouchables" in Islam; and, more than that, the untouchable, once admitted to Islam, becomes entitled to all the rights and privileges of a born Muslim. The colour troubles do not arise in Islam.



It is a historical fact that the black Negroes were on an equal footing with the Muslim Arabs, despite the proverbial Arab pride of birth.

Seventhly, the conception of brotherhood in Islam was the logical consequence of a sense of equality. We read in the Quran, "Ye were on the brink of a pit of fire, then He saved you therefrom, and ye became, out of His Grace, brethren."

It has been said by hostile critics that this brotherhood is limited to the pale of Islam, and that those outside the pale are not regarded as brethren. I do not propose to refute the charge in this short, sketchy note, but would ask the critics to point out any religion that has succeeded to bring about a real feeling of brotherhood even among its own followers to the extent that Islam has. But, then, it is not true that Islam does not recognise the brotherhood of man. The Quran says: "O ye men, verily We have created you of male and female, and made you races and tribes that ye may know each other. Verily, the most honourable of you in the sight of Allah is the most pious amongst you; verily Allah is Knowing, Conscious." As a matter of fact, the Quran alone teaches in a perfect manner that religion is nothing more than the discharging of

- (1) Our duties to Allah as our Maker
- (2) and our duties to man as man.

Eighthly, we cannot omit to mention that Islam inculcates extreme tolerance. In the early days of Islam, charters of liberty were granted to Jews and Christians. They are recorded in history. Every sentence breathes a spirit of charity and tolerance the like of which it is difficult to find elsewhere.

Ninthly, the claim of Islam to universality is as strong as it is true. It suits the needs of men of all countries and climes and of all times. It gives rules of conduct to the Negroes of Africa as much as to the members of a highly-cultured society.

It is universal because it is based on the bed-rock of Truth. It is universal because it is rational. It is universal because it never finds itself at war with the laws of nature or discoveries of science. In fact, no religion has advanced the cause of science and extended the bounds of knowledge to such an extent as Islam.

Tenthly and lastly, Islam alone is a living religion. Read the literature of any religion, and you will find stories of ancient prophets and saints—how God spoke to the chosen ones, how He revealed to them the secrets of the present and the future, how He aided them to work miracles. But nowhere will you find that such wonderful signs can be experienced even to-day. Islam claims that Allah speaks to-day just as He spoke in the past. He hears



our prayers, responds to our call, and guides us along the path of righteousness, provided we put complete trust in Him. He raises His chosen ones even to-day, endows them with His knowledge, clothes them with His spirit, and speaks to them even as He spoke to Moses, Jesus, and Mohammad. As an instance we may mention Ahmad of Qadian. There are still living thousands who saw how he received Allah's revelations, and also saw their fulfilment. Even many of those who have followed his footsteps have been granted by Allah the same grace. If there are doubting souls, let them come to Qadian and see things for themselves. Can there be any stronger proof of the sublime truth of Islam?

## Islamic Teaching.

### One God.

God is one, and all other beings whether angels or men, are His creatures. It is offering an insult to God to imagine that He incarnates Himself in man or in idols, or that He begets or is begotten. He is above all such contingencies. He alone gives life and He alone takes it away. All prophets and teachers were His servants, and none of them possessed Divine powers. All men should worship Him alone, and should pray to Him alone, and should put their trust in Him alone.

### .. Object of Man's Creation.

God has created man for the highest spiritual, moral, intellectual and social advancement, and in order to fulfil this object, He has constantly raised prophets among all nations. Islam repudiates the doctrine that prophethood has been confined to any particular nation, as this would involve a charge of partiality against the Creator, and would amount to a denial of His Universal Providence. Islam testifies to the truth of the prophets of all nations.

### Revelation.

The Word of God has been revealed in all ages according to the respective needs of those ages. Mohammad, the Holy Founder of Islam (on whom be peace) having been appointed by God for



the guidance of the last age, the revelation embodied in the Holy Quran is a more perfect teaching than is to be had in the previous scriptures. While universal in appeal, the Quranic teaching is also final in its application.

### The Eternal Word.

God always speaks to His servants and reveals signs in their support, to assure them of His existence, and of His Love; those who follow the teachings of Islam would perceive the truth of these things within themselves. Many even to-day can vouch for the truth of this claim, on the basis of their personal experience. Many have, by following these teachings, heard the Word of God in the same manner in which the people of the time of Moses and Jesus heard it, and have had signs manifested to them which are beyond the power of man.

### A Living Religion.

One of the signs of a true religion is that God should provide means for keeping it alive and pure in the world. In order, therefore, to secure Islam against human interference, God would raise prophets who would guard it, and preserve its purity. Ahmad, the Holy Founder of the Ahmadiyya Movement (on whom be peace) is the first of such prophets to appear since the inception of Islam.

### Life of Peace.

In spite of difference of religion, men should be able to live in peace and amity with one another, and should not quarrel over religious matters. For, if a man has the truth, he need not quarrel about it; he has but to present it, and it will of itself conquer the hearts of the people. The Holy Founder of Islam, permitted even Christians to conduct their service in his Mosque, an instance of large-hearted tolerance which is hardly to be met with even to-day.

### Interdependence of the Spiritual and the Physical.

Human life has two aspects: the spiritual and the physical. These are so related to each other that they cannot be separated. In fact, the one continually reacts on the other, while outward conformity to religious injunctions cannot avail in the absence of purity of heart, it remains true that the spirit cannot be trained



and developed without the help of outward conformity. For the perfect development of man, therefore, it is necessary that regard be paid to both the spiritual and the physical aspects of human life.

### Morals.

All human beings are born with pure and untainted natures, and whatever corruption appears can be largely attributed to wrong upbringing. Islam, accordingly, insists on right upbringing and sound education.

### Forgiveness and Punishment.

The object of good morals is the true transformation of one's self as well as others. Islam does not stress one aspect of morality; it keeps in view all sides of it. It does not say, for instance, that one should resort to forgiveness and non-resistance on all occasions. It says that, in case one is harmed by another, it is permissible to punish the wrong-doer, but, that forgiveness is preferable, and ought to be resorted to, if it serves the purpose of reform. If on the other hand, forgiveness only serves to confirm the offender in wrong-doing, resort must be had to punishment, with the object of deterring him from further mischief.

### As to Wars.

- No offensive war is ever to be undertaken. When permitted in self-defence, war is to be regulated by humane statutes, safeguarding the lives of women, children, priests, old men, and those unfit to take up arms as well as those who lay down their arms. Trees, buildings, towns and valleys are all to be protected. The Holy Founder of Islam reprimanded those of his followers who omitted to uphold any of these injunctions. Hostilities are to cease the moment the aggressive party is willing to come to terms.

### Spirit Created, Though Eternal.

The spirit or soul of a man is created immortal; with the death of the body, therefore, there is no death to the soul. It will continue making progress without undergoing annihilation, so that even sinners, after undergoing purgatory chastisement, will share the eternal mercy of God, and will thus be placed on the road of eternal progress.



## Book Reviews.

"THE ISLAMIC FAITH," by Sir Thomas Arnold. (London: Bennis Sixpenny Library.)

"The Islamic Faith" is a small book of hardly 80 pages, compressed in volume and packed with a wealth of material which, it can be safely said, will not be found in some other works of greater bulk and pretensions. It is definite and comprehensive and possesses moreover the rare merit of a quiet dispassionate tone which enhances its value to the general reader.

Sir Thomas Arnold begins with an examination of the creed of Islam as contained in *La ilaha il-lallah* Mohammadur Rasu-lullah (there is no one worthy of worship and adoration but Allah and Mohammadi is his Prophet).

The next chapter is devoted to the Quran, and referring briefly to its contents lays special emphasis upon its ethical teachings. Unlike some other writers upon Islam Sir Thomas Arnold possesses the magnanimity of spirit and sense of justice that can rise above the prevailing prejudices. While most of the Western authors never tire of harping upon the lack of moral standards in Islam, Sir Thomas has admitted with the candour of an impartial judge that "the virtues of charity, patience, and the fulfilment of promises are given as important a place as loyalty to the faith itself." "Among other ethical duties," he continues, "upon which emphasis is laid in the Quran, are kindness and gratitude towards parents, and one of the traditions of the Holy Prophet declares that paradise lies at the feet of mothers; the care of orphans; the reconciliations of contending groups of believers; the payment of debts; the forgiveness of offenders." "Several rules," he adds, "are laid down for behaviour in society—e.g., no house should be entered without first asking permission and saluting the inmates (xxiv., 27); a greeting should receive a "courteous response" (iv., 88); in social intercourse rules of politeness should be observed (xvii., 55 and ii., 77) and modesty of demeanour is commended."

"Another common error in European writings on Islam," says Sir Thomas Arnold, "maintains that Mohammadans believe that women have no souls. That this is entirely incorrect is shown by the verse in the Quran which promises the joys of heaven



to women equally with men: 'The men who resign themselves (to God) and the women who resign themselves, and the believing men and the believing women, and the devout men and devout women, and the truthful men and truthful women, and the patient men and the patient women, and the humble men and the humble women, and the men who give alms and the women who give alms, and the men who fast and the women who fast, and the chaste men and the chaste women, and the men who remember God and the women who remember Him, for them God hath prepared forgiveness and an abundant reward' (xxx., iii., 35). That "the Quran allows them (women) to hold property of their own and to share in the inheritance of their husbands, and commands that wives should be treated with love and tenderness and strict impartiality," is another candid admission that will come as a surprise to most of his readers. The recognition of these facts by an original scholar of the standing of Sir Thomas Arnold bears witness to the grievous injustice done to Islam by earlier authors and indicates a new spirit of fairmindedness that is beginning to find expression in the writings of some eminent men.

On some points, however, it has got to be said that the book is more a presentation of the prevailing Muslim beliefs and actions rather than a presentation of the actual Islamic teachings. The coming of any Prophet after the Prophet of Arabia (peace be upon him), the popular belief about the advent of the Mehdi and the attitude of Islam towards mysticism are some of the points on which present-day Muslim beliefs have strayed very far from, and involve a direct contradiction of some of its fundamental truths. Many erroneous views of these points have crept in owing to the remoteness of the prophetic period. But in justice to the author it must be observed that this defect in the book cannot be attributed to him. It seems rather that the works and views of the Mujjadids (the divinely inspired reformers raised from time to time to remove errors in belief) have not as yet come under the study of this famous Orientalist. The words of the Holy Quran, which are generally translated as "the seal of prophets," and are erroneously believed to imply that no further inspired teacher is held to be needed, do not in any way warrant this conclusion. That this is altogether a mistaken view has been conclusively proved by Hazrat Mirza Ghulam Ahmad (peace be upon him) of Qadian, India, who was himself the greatest and most illustrious of these Reformers.

The practices and elaborate ceremonials of the different mystical sects also are in many respects contrary to the spirit of Islam. The Islamic idea of the worship and adoration of the Almighty is sublimely simple, spontaneous, deep and genuine,



and is immeasurably above the artificial ecstasy of the Darvish that is brought on by music and certain motions of the body. The Master Mystic in Islam, whose example it is the duty of every Muslim to follow, is the Prophet Mohammad (peace be upon him). In the authentic records of his life, which can safely be relied upon as embracing even the minutest details, no trace of such practices or ceremonials is discernible. The ideal in Islam is to live out a man's life and do a man's work. Virtue does not lie in shrinking from the struggle, but in manfully standing the strain of endless vexations arising out of daily cares, and yet to keep the inner soul free from the taint of worldliness and maintain in the depths of one's being, a close and constant communion with the Creator. The great saints that are known in Muslim history as the founders of different mystical sects followed with scrupulous care the example of the Holy Prophet (peace be upon him). The orders which were founded upon their teachings deteriorated after some time and some of their ceremonials assumed the absurd forms in which they are found to-day. The ceremonials connected with Zikr are of this kind. ...The best Zikr according to Islam is the one that wells up in the heart like the opening of flood-gates, when the devotee is alone with his Creator. Unlike the Zikr conducted in public ceremonials, the participation and the seemingly complete absorption in which is, in some cases, liable to be influenced by less pure motives, a Zikr in solitude is essentially free from all such alloys. The extreme care taken to guard all prayers and acts of devotion against possibilities of such debasement account for the solemnity of public services in the Mosques, which, as it is not characterised by any external exhibition of religious emotion, is very often mistaken for lack of unction and emotive quality. When alone, however, the believer abandons himself in utter self-surrender before his Lord and Master and with no other eyes looking upon him except those of his Creator, the outpourings of his love and humble submission flow without effort or restraint. These mystic practices as found in the Muslim world to-day cannot therefore be identified with true Islamic teachings.

We also differ from Sir Thomas Arnold's remark that the Holy Prophet (peace be upon him) never performed any miracles and that such miracles as are ascribed to him in the traditions have all of them been produced by later generations. This, however, is too wide a subject to be adequately dealt with here.

Notwithstanding these defects, however, the book is a very valuable addition to the English literature upon Islam, as it is perhaps the fairest account of this religion by a non-Muslim that we have yet come across.



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# The Ahmadiyya Movement.

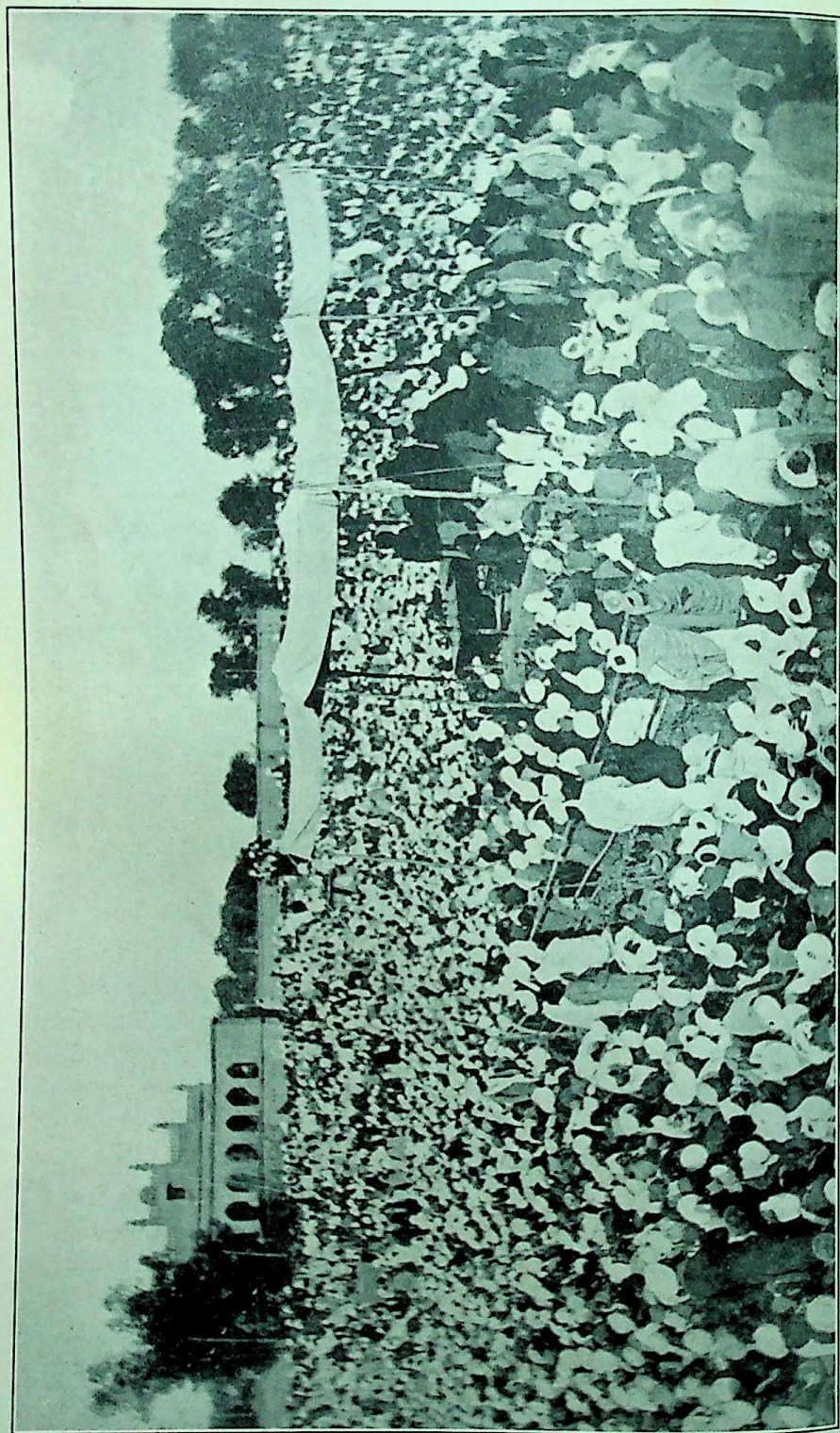
The Ahmadiyya Movement was founded by Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, Ahmad came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Ahmad died in 1908, and the present Head of the Movement is Hazrat Mirza Bashirud Din Mahmud Ahmad, the second successor of Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

- (1) THE LONDON MOSQUE,  
63, Melrose Road,  
Southfields,  
London, S.W.18, England.
- (2) ALMASJID,  
4448, Wabash Avenue,  
Chicago, Illinois,  
United States of America.
- (3) AHMADIYYA ASSOCIATION,  
Shorts Road,  
Colombo,  
Ceylon.
- (4) THE AHMADIYYA MOVEMENT,  
Commercial Road,  
Salt Pond,  
Gold Coast, West Africa.
- (5) THE AHMADIYYA MOVEMENT,  
Rose Hill,  
Mauritius.
- (6) THE AHMADIYYA MOVEMENT,  
25-27, Afof Street,  
Okepopo, Lagos,  
Nigeria.
- (7) THE AHMADIYYA MOVEMENT,  
Box No. 305, G.P.O.,  
Perth,  
W. Australia.
- (8) THE CENTRAL (E.A.) AHMADIYYA MUSLIM  
ASSOCIATION,  
P.O. Box No. 554,  
Nairobi (Kenya Colony).
- (9) MOULVI JALALUD DIN SHAMS,  
Tariqun Nasirah,  
Haifa, Palestine.
- (10) MOULVI RAHMAT ALI,  
c/o Daved Kampoeng,  
Djawa, Padang, S.W.C.









THE ANNUAL GATHERING AT QADIAN. DECEMBER. 1928.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## Notes.

### Muharram.

The "Daily Telegraph" of London, dated 6th February, 1929, publishes a picture portraying the celebration at Basra (in Iraq) of the Muharram mourning, which commemorates the martyrdom of Imam Husain, the grandson of the Holy Prophet, at the hands of Yazid, his rival aspirant to the Caliphate in about A.D. 680.

Since the last such mourning took place in June, 1928, and the next one is not due for another three months at least, the reason for publishing this picture at the present moment is not apparent.

We, however, seize this opportunity to remark that it is a great pity that our Shia friends do not realize the futility of commemorating this sad event in its present form and spirit, which brings out more into relief the suffering and tortures borne by the great Imam than the high object for which he sacrificed himself.

The self-infliction of wounds on their bodies may help to give the mourners some little idea of the pain which the exalted martyr endured, but does it prepare them to emulate his noble example in living and dying for high ideals?



## Reforms in El-Azhar.

The Sheikh-el-Azhar, Mohammed el Maraghy, merits the sincere gratitude of all well-wishers of Islam for taking up the question of reforming El-Azhar, the world-famous Moslem University of Cairo. Whatever El-Azhar may have been in the past, the part played by this University in the uplift of Moslems, apart from its service to the Arabic literature, has been almost nil during the past few centuries. Rather, in some respects its influence has been worse than nil: it has been distinctly negative as far as the general well-being and religious condition of the Moslems are concerned. However great the value of literature may be, it can not be taken as all-in-all and the other branches of knowledge neglected and ignored. Religious study is the special province of this University, and it is in this very field that it has of late failed most disastrously. Shut off from the modern sciences, and with their studies confined strictly to old commentaries and works on Arabic grammar, its graduates, who all over the world of Islam have been looked upon as authorities upon religion, have, in order to hide their own ignorance, declared these sciences to be "the Devil's machinations"—a very convenient name which they bestowed upon everything they could not understand. They have in this way reduced the most enlightened and rational religion to an ignorant cult. The association of Islam with ignorance and narrow-mindedness has come to be so close in the eyes of the world that such attempts as the reformation of El-Azhar are universally looked upon as definite departures from it. The mischief that has been done already is therefore almost irreparable, and we earnestly hope that no time will now be lost in organising the University on modern lines.

The contemplated reforms, so far as they have come to our knowledge, are all calculated to exert a very healthy influence upon the University and remove the most serious drawbacks both in its curriculum and method. But at a time when the wave of Secularism is mounting so high all over the world, care should be taken that religious study and religious training be not overlooked in the new enthusiasm for modern education. Special emphasis should be laid on the study of the Holy Quran and the authentic traditions, and a spirit of independence unshackled by the opinions of the old commentators ought to be the chief distinguishing character of studies under the new régime.



## Paganism in London.

Mr. W. Wilson Cash in one of his recent publications observes that "a Moslem's impression of London is that of a great pagan city with little evidence of the presence of Christianity in our midst, except on Sundays." This is very true, and we admire Mr. Cash's candour in publicly admitting the existence of such an unsatisfactory state of affairs in the largest town in Christendom.

The human heart for its purification really needs a more frequent remembrance of God, a contemplation of His countless bounties, a realisation of our own duties, an acknowledgment of our helplessness and frailties, and supplications to the Lord for His guidance and support.

The only religion in which this is adequately provided for is Islam, which commands all its votaries, at certain specified times, to withdraw themselves from worldly occupations and to devote short time at intervals in offering prayers no less than five times every day, in which all the above-mentioned objects are provided for.

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## Mehdi and Universal Brotherhood.

We reproduce below an extract from an address presented by the representatives of the Ahmadiyya community in the Punjab, to the new Governor of the Province, His Excellency Sir Geoffrey F. de Montmorency, K.C.I.E., K.C.V.O., etc:—

"When Hazrat Mirza Ghulam Ahmad, the Founder of our Movement, announced his claim to be the Promised Messiah and Mehdi, the Muslims all over the world were eagerly looking forward to the coming of a Mehdi who would wage a Holy War against non-Muslims and would convert the unbelievers to Islam at the point of the sword and they were greatly shocked and indeed were furious at hearing the claims of our Holy Founder who appeared like his prototype Jesus (on whom be peace) only as a meek and peaceful preacher. The storm of Opposition which this announcement raised among all sections of the Muslims was without a parallel in the religious history of India, and at the time it seemed as if the storm would sweep everything before it, but slowly and gradually the horizon cleared and in the teeth of all opposition the Movement founded by Ahmad continued to make steady progress so that at the time of his death his followers were numbered by hundreds of thousands and even those who did not



accept him as the Promised Messiah and Mehdi began to look upon him as a great religious reformer and a redoubted champion of Islam. His powerful and learned exposition of the teachings of Islam had also its effect and the bulk of the present day Muslims who held highly erroneous views concerning the coming of a warrior Mehdi and the legitimacy of the use of force in religious matters slowly and almost imperceptibly came round to his views and began to look upon their former beliefs as opposed to the real teachings of Islam. Thus the Holy Founder of the Ahmadiyya Movement rendered a public service which stands unique in the annals of history.

Our Holy Founder further taught that Founders of all religions or prophets held in reverence by any considerable section of mankind were truly divine men who were sent by God to do the work of reformation in different countries and peoples. It is repugnant to the idea of Universal Divine Benevolence to think that whereas God has provided for the physical needs of all countries and all peoples and has made no invidious distinction in this respect He should be partial to provide for the spiritual and moral needs of a particular section of mankind and leave others neglected and forgotten. Moses, Jesus, Krishna, Budha, Zoroaster, Confucius, and others were all to Ahmad as true messengers of God as the Master Prophet Muhammad (peace and blessings of God be upon them all). Thus Ahmad laid the Foundations of a Universal brotherhood of man and did away with all sources of rancour and ill-will based on the rejection of the holy personages of one community by the others.

### More about Professor Margoliouth's Lecture.

To the request contained in our article dealing with Professor Margoliouth's lecture on the Qoran, published in January's issue of the "Review," the Professor has sent us the following reply:—

"If your request addressed to me on p. 18, January, is for a list of Quranic texts which eminent Muslims have supposed to be abrogated, I have pleasure in referring you to the work of Hibat Allah ibn Salamah (ob. 410A. H.) *An-nasikh wal-mansukh*, printed on the margin of Wahidi's *Asbab an-nazul*, Cairo, 1315. As Suyuti (Itqan p. 514) observes, the works on this subject are innumerable; that which I have mentioned is perhaps the most easily obtainable.

"Most of, if not all, the criticisms of my lecture contained in your article are directed against phrases attributed to me by



your reporter, for which I am not responsible. I said that the Quran contains repetitions, but I did not call these repetitions 'vain.' Neither did I describe the Quran as an 'incoherent mass.' I observed that Muslim commentators, such as the great Tabari, gave various suggestions, often widely divergent for the interpretations of the same texts. I suggested, however, that the fault here lay with the Companions of the Prophet, who had neglected to transmit the true interpretation.

"It is contrary to the spirit of Islam, as interpreted (if we may believe the Tradition) by the Prophet himself, to pry into the mind of a speaker instead of confining attention to his actual utterances. Your article can scarcely escape the charge of having violated that principle."

If our readers will refer to the first four lines on page 18 of the "Review" (for January) they will observe that the Professor was requested to "send us the verses which in his opinion have been abrogated . . . ."

In reply, the Professor has referred us to "a list of the Quranic texts which eminent Muslims have supposed to be abrogated." We are afraid we cannot see how the Professor's reference to such a "list" can meet the request we made. It is precisely because works on this subject are so numerous and the views of various writers so widely different, that we were anxious to get from Professor Margoliouth a statement as to which verses, if any, he himself regarded as having been abrogated. Only such a statement could have answered to our request and provided the basis of a discussion on the point.

If he is kind enough to write to us again, we would also expect some answer from him to our criticism at the bottom of page 17 of the "Review" as to why any verses after they had been abrogated should have continued to keep their places in the Holy Quran. These are straight questions and should admit of straight answers.

The Professor complains that in our resume of his lecture, we have attributed phrases to him for which he is not responsible. He denies having called the repetitions in the Quran as "vain" or having described the Quran as an "incoherent mass." We concede that so far as the letter of his objection goes he is right, as he really did not make use of these expressions. We would, however, ask him whether he did or did not say that the Quran was so full of repetitions that if they were deleted, the bulk of the Book would be reduced by 1-3rd of the present size, and if he did,



could he have conveyed any other impression than that these repetitions were superfluous and unnecessary?

"The Near East and India" also supports our view when referring to this part of the Professor's speech, it reports him to have said that "if all redundancies were expunged from the Qoran, it would be reduced possibly to one-third of its present size."

Similarly when the Professor laid great stress on the point that the order of the various Suras (chapters) of the Qoran and the arrangement of verses therein had not been fixed by the Prophet himself and that it was hard to find any principle underlying the existing arrangement, were we not justified in paraphrasing his description of the Book as an "incoherent mass?" If this is not what he really wished to convey or if he has since modified his opinion, we shall be only too pleased to hear and convey the fact to our readers.

With reference to the Professor's remarks regarding divergent interpretations placed on certain texts by different commentators we would only observe that we are not at all concerned with these divergences. So long as the original text is there for every student to refer to and form his own opinion, variations of interpretations by previous scholars serve to help rather than hinder research into their meaning.

We would like to assure the Professor that there was no need for us to pry into his mind. The general outlook behind the words used was transparent to everybody.

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The Printers of "The Review of Religions" greatly regret an error (for which they are responsible) on page 35 of February issue. In the article, entitled "Influence of Christianity," the last five lines should read as follow: "How long it will be before they wake up from this delusion can only be decided by time. What we can safely predict is that the present restless spirit of obstinate questionings points to an all-embracing thorough change and that it will not be very long before a new era is ushered in."

Another unfortunate error in the same issue was, that the extract from "Richmond and Twickenham Times," entitled "Imam of London Mosque," printed on page 45, was detached from the Note on page 36 headed "A Lecture on Islam," which it ought to have followed.



# The Future of Religion in India.

(M.A.)

## I.

Three interesting articles, on the above subject, have recently appeared in three successive issues of the "Hibbert Journal." Professor H. G. Dalway Turnbull, writing under the title, "Hinduism and Christianity in India" ("Hibbert Journal" for July, 1928), challenges the belief broadcasted by Dr. Stanley Jones in his sensational book, "The Christ of the Indian Road"—and endorsed by Dr. J. N. Farquhar and Lord Meston—that given an attractive presentation of the personality of Christ, Christianity will soon replace Hinduism in India. Professor Turnbull unequivocally states that there is no possibility of a general conversion in India, the conversions so far made are feeble compared with the effort, and that the high-caste Hindus are practically impossible to proselytise. Professor Turnbull, it may be said, has himself taken part in the dissemination of Christian literature in India and has long been in contact with young Hindu students and is evidently in a fit position to interpret the Hindu mind.

The other article ("Hibbert Journal" for October, 1928), a reply to Professor Turnbull, is by Dr. J. N. Farquhar, who is one of the three persons addressed in the former's challenge. Dr. Farquhar is a notable missionary author with a large experience of India, and a fit person to present the other side of the shield. But it must be said at once that his more or less emotional attitude to the whole question is somewhat of a contrast to Professor Turnbull's cool and careful manner of looking at facts. Yet both articles are important and well worth reading, Professor Turnbull's particularly for its excellent survey of Hindu religious literature and traditions and Dr. Farquhar's for the study it affords of Christian missionary aims in India.

The third article is by Dr. John W. Graham ("Hibbert Journal" for January, 1929) who without referring to the controversy over the relative prospects of Hinduism and Christianity, supports present-day missionary efforts, but thinks that educated Indians should be asked only to accept personal loyalty to Jesus Christ on his human side, without the rest of the creed of Christianity. Dr. Graham is a Quaker and made a long lecturing tour under the auspices of the Indian Y.M.C.A. last winter.



The prospects of Islam in India do not form a matter of discussion in these articles. Professor Turnbull only states in the beginning of his article: "That Christianity will replace Islam does not appear to be expected. . . ." In one or two respects (as we will presently see), he thinks that Islam may fare even better than Christianity. There are one or two points in Dr. Farquhar's article which call for a comment, almost a reply on the part of a Muslim. Dr. Graham too invites a general comment, and indeed the whole question of the future of religion in India is such as is bound to be interesting to Muslims as to Christians and Hindus. I propose, accordingly, to give a resume of the salient points raised in these articles and to attempt, as far as I can, a criticism of them, from the Muslim point of view.

## II.

To begin with Professor Turnbull. Hinduism, we are told, is a term which covers extremes of belief, practice, and superstition which are even wider than those between which Christianity ranges itself to-day. Professor Turnbull might well have said, in this connection, that Islam, with its fundamentally agreed doctrines, stands to a very great advantage over the other faiths of the world. The Vedantist philosopher and the simple peasant who worships a red-painted stone, offer a contrast which is comparable only to that between a Unitarian and a Roman Catholic. No such contrasts exist in Islam, and it is important to mention this, because many accessions to Islam to-day are due to this fact.

In his survey of Hindu religious literature, Professor Turnbull includes poems of Kabir and the *Adi-Granth*. I think this is not quite correct. A lot of mystical poetry of the type of Kabir is just neutral, while the *Adi-Granth* is a scripture of Sikhism, a vigorous monotheistic creed which, in spite of the social and political affinity which its followers have with Hindus, should not be confused with Hinduism.

The Vedas and the Upanishads, the principal Hindu scriptures, we are told, are mere names, sealed books even to the learned. Their language is ancient and un-understandable and the mass of Hindus depend for their religion on oral traditions and secondary versions composed much later than the Vedic period. The most widely read is one by Tulsi Das, who lived in the 16th century. Professor Turnbull makes no comment on this point. But it is obvious that though the Christian Bible, in this respect, is better placed than the Hindu Vedas, the Quran is a significant contrast to them both. The marvel of the preservation of the original Quran, in a language which lives to this day in the every-day



speech of millions is a matter of legitimate pride for Muslims, and should not be without its appeal to non-Muslims.

The common features of Hinduism, according to Professor Turnbull, are three: (1) Belief in higher powers; (2) Karma or Transmigration; (3) Dharma or devotion to family, caste and religion. These are all intellectual in character. The practical, that is to say, the visible features of Hinduism are the two which Professor Turnbull has omitted to mention, viz., cow-worship and the observance of untouchability (or *chhut chhat*) against Muslims, low castes and out-castes. These features seem to me to be important, because these are the real sources of the stability of Hinduism. The stonewall of untouchability has served to segregate Hinduism from influences which otherwise have lived in its very midst. Messrs. Mukerjee and Sen-Gupta in the chapter on "Social Change," in their interesting book on Social Psychology (p. 185) write as follows:—

"Another type of social-psychological conditions of change is met with when two rival races or cultures are face to face and neither can conquer or assimilate the other. Under such conditions, the adjustment is accomplished by establishing social relations on the basis of mutual segregation. On this basis an effective social adjustment has been brought about between Hindus and Muhammadans in India. . . ."

The only comment I wish to make on this is that communal segregation which takes the form of "untouchability" in India is not mutual but one-sided. That is to say, it is of the nature of a defence mechanism on the part of Hindus. Why this defence should be largely one-sided is because Muslim culture in India has been steadily on the advance. Since the advent of the British, no doubt, Muslims have been (for reasons which I need not discuss here) thrown far behind the Hindus, in respect of education and general economic well-being. But accessions to Islam from Hinduism have continued nevertheless, in fact, if anything at a greater rate than before the advent of the British.

The point I have in mind is that the age-long segregation which Hinduism has observed in the form of "untouchability" is just now beginning to go. Its unreasonableness and inhumanity have become patent. And as (in addition to subserving an economic function) it has served as an instrument of shutting out foreign cultural influences from Hinduism, the dissolution of it may bring very remarkable results.

The movement to remove "untouchability," however, is at present being applied only to those depressed classes whose acces-



sion will be a source of numerical and hence of political strength to Hinduism. Its application to Muslims may take very long, but when it does take place its results for the expansion of Islam may be incalculable. The case of Christianity in this respect is quite otherwise. "Untouchability" has not hindered the spread of Christianity. The difficulties in the way of Christianity are (as we shall presently see) largely of a different order. Christianity is presented to Hindus not by their own countrymen, but by European missionaries who being temporary visitors to the soil, have never been supposed by the Hindus to be in any competition with them. They have evoked no reaction of defence, and at least in practice, no segregation from them has been found necessary by the Hindus. Its dissolution, therefore, may have little or no bearing on the prospects of Christianity in India. But when "untouchability" is removed in reference to Muslims, Islam will at once begin to make its intrinsic appeal. The absence of all caste, and of great economic divergencies; its sound principles regarding marriage, status of women; its reverence for all religious teachers, including Krishna and Rama Chandra; its simple and undogmatic theology; all these things will serve to bring Hindus nearer to Islam.

"Untouchability," therefore, while without much or any significance for Christianity is of tremendous significance for Islam. Its persistence is the greatest hindrance, and its removal, the greatest help to the final appreciation of Islam by the Hindus.

"Cow-worship" is another very common feature of Hinduism, which Professor Turnbull has omitted to mention. To my mind, if there is one feature which more than any other gives Hinduism definition and unity, i.e., in a word, stability, it is cow-worship. The future of religion in India, therefore, very largely depends on the future also of "cow-worship." It is, however, impossible to say whether "cow-worship" will ever go out of India. It is possible that through the influence of liberal Hindus "cow-worship" may begin to appear as an uneconomic proposition. (The sheer maintenance of useless cows notwithstanding scarcity of fodder is certainly uneconomic). But this sort of liberalising may only affect the educated classes; the masses in this matter may never come to trust liberal leaders. Moreover, in Hindu-Muslim bickerings the "cow" is always the general Hindu slogan, the educated and uneducated together sharing in it. Perhaps the only possibility of the decay of cow-worship is that it might begin to appear as a primitive and polytheistic form of devotion and thus become increasingly unpopular. Possibly when this happens



Hindus may turn to Islam, which is Monotheism par excellence, rather than to Christianity, which is Polytheism under only a thin veil of Monotheism.

### III.

There are four principal difficulties which Christianity has in making an effective approach to Hinduism. These have been stated before by Mr. Meredith Townsend in his book, "Asia and Europe." Professor Turnbull fully agrees with Meredith Townsend, and puts down those four difficulties as the chief Hindu objections to Christianity. I propose to review them in order.

The FIRST is rather difficult to understand. The Hindu, we are told, is generally of a pessimistic temperament. It is also suggested that all Orientals are more or less pessimists. Eternal life beyond is a threat, rather than a promise to them, and more so to the Hindu than to any other Oriental. The Hindu, accordingly, so we are told, has no likeness for Christianity. Christianity holds out the hope of life to come, while the Hindu longs for union with, which is extinction in the Brahma (or the Absolute). There is probably a good deal of truth in this contrast. Some of the most devoted Vedantists are known to have committed suicide by either a plunge into a swift stream or a fall down a precipice. The explanation can only be the Hindu longing for absorption in the Absolute Which (being immanent) is here, there and everywhere. The point is very interesting, but it seems to me that this characteristic of the Hindu mind is grounded in a Pantheistic view of the universe which is at the basis, also of the second Hindu objection to Christianity. I, therefore, pass on to the second point, so that the two may be considered together.

The SECOND point is that Hinduism endows the Hindu with a peculiar capacity to believe in contradictories. This is only possible on a Pantheistic view. If the Hindu can accept Christianity as true, without rejecting Hinduism, it can only be because the Hindu, being a Pantheist, thinks that all religions are manifestations of the Brahman for their respective followers, Christianity for Christians, Hinduism for Hindus, and so on. There is, on this view, nothing to choose between one religion and another. All are equally true or worth while. Hence there is no meaning in proselytisation. There is no doubt that as long as this view persists, the Hindu cannot react to any religion with a view to accept or reject it. This has been, and is, the difficulty of both Christianity and Islam in relation to Hinduism.

At bottom the difficulty, as I have said, is due to Pantheism. Both the pessimistic outlook on life which the Hindu has, and the



capacity to believe in contradictories, have their roots in Hindu Pantheism. To a Pantheist, things and events in the world are not creations dependent on God for their existence or occurrence, but manifestations of God Himself. Thus the phenomena of the world, such as pain, misery and evil are not a call for action as they would be to a Muslim (or to any one), who believes in a Transcendental rather than an Immanent God, but only a call for reflection which only breeds introverts and pessimists. Even in Islam, those sufis who have slipped into Pantheism against the teaching of the Quran have only generated quietism, lassitude and inaction. Misery and evil in the world appear to them to be inevitable and the remedy is, not to conquer them, but to seek release from them, by self-extinction.

Similarly, contradictories are readily believed in, because they all seem to be the inevitable or equal manifestations of the Divine. The true and the untrue may stand on the same level.

The question is: Can there be a change in the general Hindu outlook? Can they come to have a more matter-of-fact view of things, less philosophical and more practical? I think that already a change in outlook is in progress. After long centuries of inaction, Indians are trying to come into their own. Contact with the rest of the wideawake world has engendered into them dissatisfaction and desire to be different from what they are. The natural result will be activity, and just as Pantheism has so far served to suppress activity, new-found activity eventually may lead to the decay of Pantheism, with an altogether different outlook on life. This is not too far from being realised. Political awakening is already paving the way for it. Hinduism is no longer so indifferent, for instance, to proselytisation as it once was. If the Hindu now is willing to proselytise, he is, implicitly, willing also to be proselytised. The isolation has broken. Hinduism is no longer indifferent but is prepared to judge and be judged.

Perhaps I may illustrate my point by reference to history. The Rajputs are the bravest Indian race, and have been, at times, most hostile to Islam. Yet the largest Indian accessions to Islam have been from amongst them. Islam has a curious power of winning over gallant races, the conversion of Mongols being another instance in point. An active, mobile Hinduism may only be a preparation for the growth of Islam.

There is one point in this connection which will always weigh in favour of Islam. No religion can afford to set down the Founders of other religions as false and claim exclusive right to truth. The best thought of the day has



accepted this as the cardinal principle of religious and general cultural amity. Hinduism must accept as true the Founders of Christianity and Islam. Even so must Christianity accept as true the Founders of Hinduism and Islam. But Islam already accepts the Founders of other religions as true. So one can see which way things will have to go. Islam has no change to make.

The THIRD point of difficulty between Hinduism and Christianity, according to Professor Turnbull, relates to what a respectable Hindu stands to lose by turning Christian. He is nearly excommunicated. Nor can he easily take to the customs of European Christian society. To begin with, he is not admitted into such society. When admitted, he is rarely at home. For he abhors their drinking and beef-eating, as also their standard of sexual morality.

It seems to me that this difficulty will never be overcome. A respectable Hindu, even when he is intellectually convinced of the truth of Christianity (whatever this phrase may mean) will find his life something of an ordeal. He will never compromise with the drinking, beef-eating habits and the sexual ethics of European Christians, or for the matter of that, with similar features of Europeanised Indian Christians. No doubt a general process of Westernisation will make for the acceptance of Western customs. But respectable Hindus will always resist Westernisation on this very score. Colonies of Indian Christians with European customs no doubt flourish. But their important feature, both to themselves and to others is not their Christianity, but their Europeanism. I have never found one Indian Christian of this class who should be at all proud of his religion. The important thing is his hat and trousers; his religion is only an extra appendage. The spectacle is hardly attractive to a man who is looking for a religion. He would much rather stick to his own.

The FOURTH difficulty, according to Professor Turnbull, is that missionaries in India, as, I believe, elsewhere, tend to Europeanise the flock. This gives the converts a false sense of superiority which repels others who may possibly appreciate the tenets of Christianity. The growing Christian community gets isolated. This difficulty, Professor Turnbull states, does not lie in the way of Islam. Accessions from low-castes to Islam at once step into the Muslim brotherhood, and they retain their Indian external. Instead of repelling further accessions, they only attract them. But even Islam, he thinks, cannot win over the bulk of Brahmins.



If present-day conditions persist, Professor Turnbull's observation can hardly be disputed. But, as I have suggested, these conditions are bound to change, and when they change, the Brahmins, who would be eager to make converts, will have to examine more carefully the system of Islam. This they have not so far done, because they have not had the need. There is one factor which Professor Turnbull has nowhere taken into account. That is that each human soul has a spark of intelligence in it. With other instincts it has the instinct to seek out what is right and reasonable as such. Where other tendencies will operate, this rational tendency will operate also. From the exercise of such intelligence, Islam has everything to gain and nothing whatever to lose.

There are other circumstances of a general character which Professor Turnbull sets forth as additional difficulties in the way of the success of Christianity in India. For instance, the European missionary, according to Hindu standards, is not enough of an ascetic. Also to the Hindu, the Christian religion is devoid of ceremonial. Only a Sunday service per week is hardly enough. Furthermore, a European missionary representing, in a way, a capitalistic and Imperialistic Christendom, cannot be an example of true humility. Lastly, young Hindu students know it for a fact that great English writers like Lord Morley, Carlyle, Mill, Spencer, and George Elliott, have all been agnostics. Christianity made no impression on them.

Would these difficulties be difficulties also for Islam? I think not. A good Muslim is indeed not an ascetic in the Hindu sense. He is different, something fuller and greater than that. He does not renounce the world, yet he is not of the world. He lives out a man's life, yet his austerity is becoming and impressive. "Wherever one may be," as Bishop Lefroy once observed, talking of Muslim society, "in open street, in railway station, in the field, it is the most ordinary thing to see a man, without the slightest touch of Phariseeism or parade, quietly and humbly leave whatever pursuit he may be at the moment engaged in, in order to say his prayers at the appointed time."

Also the Muslim ceremonial in worship combines both simplicity and true humility. He prays without books and musical instruments, and does not hesitate from abasing himself on the ground.

Again, Islam has never been, can never be, capitalistic. In fact Muslim brotherhood and social equality among the believers has a sound economic basis. The institution of legal alms, the



laws of inheritance and the ban on usury prevent the concentration of wealth in a few hands and make for an equable distribution of it.

Is Islam Imperialistic? Far from it. Temporal Islam, or whatever is left of it, is seeking only to put its own house in order. No doubt, the myth about "the sword of the Ghazi" has successfully maligned Islam in the eyes of the world. But the conquests of Spiritual Islam to-day, without either the "Ghazi" or his "sword," have rendered the myth obsolete and irrelevant, and have brought into relief the intrinsic attractiveness of Islam.

Does the Muslim world suffer from unbelief, as Christendom has and does? If it does, the remedy has already been provided for it, the eternal remedy, that is, the advent of a witness—the Holy Founder of the Ahmadiyya Movement, whose testimony has revived faith in God.

The special difficulties, therefore, which Professor Turnbull seems to see for Christianity in India, are not difficulties for Islam. Rather they provide grounds for its future advance, provided, of course, the Indian mind is not indifferent, but courageous and critical.

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## Changes in the Muslim East.

(S. NIAZ).

The changes in the manners and customs of Muslims in the Near East are full of significance for the whole world, but the causes leading up to these changes and the drift of modern thought in these countries are matters of the deepest interest to the world of Islam. Very few people have had the opportunity to study these changes, and those who understand their real import are fewer still.

In order to understand their true significance and follow the development of new tendencies it is very important to study the old order in which these germs generated. The one difference between the inert mass of scattered tribesmen and the compact Arabia that arose to power fourteen hundred years ago lay in the Holy Qoran and a strict adherence to its teachings. The Qoran was their life, their very soul; and the more a man knew of it the more he was revered. A class of learned men was thus slowly evolved, who made its thorough study the work of their lives. As time went on, however, a degeneration in their pure-minded service set in and the influence gained by selfless men began to be used for



ignoble aims—as a means for obtaining the comforts of life. Also, when this influence became a settled force in society, the Ulama began to care less for the things that had raised them to this eminence. Strenuous study ceased to form part of their lives and the stern sense of duty was replaced by an easy acceptance of the good things of life. Growing ignorant themselves and unable to meet the demands of progressive thought, they began to encourage and finally insisted upon a blind and unquestioning acceptance of their interpretation of Islam. When people sought its light upon some new tendency or some fresh development, they invariably got the personal views of ignorant men, grown insanely jealous in safeguarding their own influence. Every new idea, every mental advance, every indication of a spirit of inquiry began to be condemned wholesale and the spirit of research, constantly cried down and crushed, was at last effectually stupefied. The mind became a stagnant pool, and the life of a people essentially religious in nature, settled into the narrow grooves of outward religious performances, the real nature, the true significance, the exact value of which nobody understood, and there was no one to explain. Cut asunder from the root, the sap of moral vigour ceased to flow into them, and kept down by ignorance, they also began to sink in the moral scale.

Long lines of incapable rulers, one coming after the other in hereditary succession, completed their ruin on the political side. Weak administration, lacking in principle and wanting in sympathy towards the heterogeneous component parts, resulted in the disintegration and dismemberment of a compact, powerful, unbroken mass stretching over the vasts of Northern Africa, Arabia, Palestine, Syria, and Asia Minor, and farther off towards Turkistan and India, all held together by the strong ties of common ideals, common traditions, and a common religion. So, with the moral props gone, the light of knowledge kept shut out and the worthless men at the helm of affairs intent upon their own pleasure, a rapid decline in their political power set in. Their neighbouring enemies, ever on the watch for such opportunities have not been slow in supplementing and accelerating its natural processes, with the result that the political power of Islam has been broken as far as appearances go beyond any hopes of recovery.

These evils continued unfelt and unremedied as long as these peoples remained cooped up in their own environments, knowing nothing about the great changes in the world around. But, through an increased contact with the outside world, a new consciousness has now been awakened and the mute submission of



ages has, at last, burst forth in a surging wave of resentment against their oppressors. Learning a few things about their Western neighbours, they became interested in their history and soon found out that Europe also had been running its ship on the same rocks, but almost at the last moment had firmly swerved aside and steered clear. This knowledge opened out new possibilities before the virile young Turk, while the modern strength of European powers and their dazzling splendour has awakened in him a pungent sense of his own overwhelming losses. The exasperation born of this realisation has goaded Turkey to venture upon a new experiment and in the sudden confusion of this realisation it has begun to introduce changes, the full import of which even the Turk himself as yet scarcely understands. The new reforms, as was to be expected in these circumstances, are in some particulars decidedly steps in the right direction, while in others they have, in their thoughtless haste, rolled quite beyond the mark.

The abolition of Khilafat, considering its nature and the depths to which it had sunk, has put an end to a terrible evil. It had long ago ceased to be the real Khilafat, which is a religious institution in Islam. It had degenerated into an evil which ought to have been suppressed very much earlier. Hereditary succession, in absolute disregard of the principles and regulations for the choosing of a Khalifa, is quite contrary to the spirit of Islam, and the Muslim world can be confidently expected to fare better without it.

Another instance of an advance in the right direction is the prohibition of Friday sermons in Arabic and the attempt that is being made to translate the Holy Qoran into Turkish. It is difficult to conceive anything more foolish than to expect any good result from a sermon delivered in a language which the congregation does not know. Why on earth should it not be in the one which the people understand? How else is that need to be supplied which these Sermons are meant to fulfil—a need urgent enough to necessitate the compulsory attendance of every grown-up male in the Society and to regard as desirable the largest possible gathering of women? These sermons were the best means for the moral and educational uplift of the Nation. Not only have the Ulama neglected to benefit by this institution, but have actually conducted it in a way that the worst enemy of Islam, seeking its downfall, could not have done better. Failing to understand what was said to them on this occasion, the people, in the first place, lost the advantage of guidance and the renewed vigour of moral supports in the



struggles of their daily life. Secondly, the importance of the function ceased to have any weight at all and intelligent men began to flout the whole thing. Religion in this way began to lose the reverence it had always commanded. The best minds, always quick to discern and bold in speech, were ever lost to its cause, and irreligion began to be regarded as a sign of culture. Similar is the case of allowing no translation of the Holy Qoran. Those who understood Arabic were far too few and the whole nation, gradually losing touch with this source of guidance, came to regard as part of its religion whatever trash the Hoja put before it. Unable to understand the Holy Book, the people had no means for testing the veracity of his views, and in time ceased altogether to exercise their judgment because they lacked the data to base their judgment upon. The wily Hoja, the surer he became of this blind acceptance, the less he cared for the truth, and in time was not over-scrupulous in interpreting religion to his own advantage, or twisting it to suit the convenience of some wealthy patron. The efforts of the Turkish Government to encourage an independent study of the Qoran by translating it into Turkish are therefore very praiseworthy. But care should be taken to give invariably the original text along with the translation. It is a well-known fact that the sense always suffers in some way in translation however careful the translation may be. This difficulty, great in translating from every language, is greater in translating from Arabic. It is an obvious fact besides, that human translations cannot do justice to a book of Divine Revelations. The original text, therefore, should always be given so that the student may, if necessary, be able to investigate for himself. If the text is not given along with the translation the door for its violation and corruption will be opened. The gravity of this danger cannot be over-emphasized, and the present unreliable condition of the Old and New Testaments ought to be warning enough for us.

Everything is all right so far. These changes supply very urgent and long-felt needs and are so far very commendable. The rest of the reforms, however, although every one of them seeks to remedy some social evil, are nevertheless more in the nature of reforms introduced in a spirit of thoughtless and inconsiderate haste, impatient of all delay, however necessary. The Hoja, for centuries, had kept Turkey deprived of her legitimate right to progress in thought and civilization. The immense harm done in this way has just been realised, and its pungency, as is the characteristic of all such feelings, has impelled Turkey to set its teeth and take a firm stand in defiance of his authority. But this new



spirit, in its bias against the Hoja, has so far missed the point that the Hoja religion, particularly in those matters which have weighed most upon Turkey, is not at all identical with the real Islam. Failing to see this, the ardent republican Turk, anxious and impatient to secure an honourable place among nations, is indiscriminately casting aside the old order and has gone straight to the West for his ideal in the work of reconstruction. His contempt for the Hoja and his association with Islam has, so far, kept him from exploring for himself the field of its teachings, where he was sure to find a much better light than the deceptive glimmer of a system already beginning to founder. From an admiration for the western thirst for knowledge, its spirit of sacrifice, its punctual habits and its supreme sense of duty he has arrived at the unwarrantable conclusion that everything done by the western peoples must be right and their modes of living should be adopted in their entirety without any reservations or improvements. The western peoples, who from their earliest years are taught to look upon their ways as infallible, have, through the pressure of hard realities, themselves begun to see that their civilization has somehow missed the mark. Increasing hints of this new tendency are easily traceable in modern literature, and the more discerning intellects are beginning to wonder whether, after all, such frequent and unreserved intermixture of man and woman is quite so beneficial and altogether as indispensable as it is believed to be. And just when the West begins to perceive the folly of some of its ways, it is unfortunate to find a Muslim country so heedlessly adopting them all.

The revolt of Turkey against Purdah is a revolution complete in every detail. But its indiscriminate nature has thrown away a priceless jewel because it happens to be wrapped in dirty rags. The best way is to toss the cover into the ditch and keep the jewel. Islamic Purdah has never been understood by non-Muslims and, incredible as it may sound, the Muslims themselves have of late grossly misunderstood it. That women should remain shut up within the walls of the house and grow ignorant, unhealthy and narrow-minded is as much in conflict with the position of honour and serious responsibility that Islam has given her as anything ever can be. A short study of female life during the life-time of the Holy Prophet (peace and blessings of Allah be upon him) and the period immediately after, reveals quite clearly that the amount of exercise and outdoor life necessary for her health was not only allowed but insisted upon, that the greatest possible stress was laid upon her education, and that the sort of contact with the outside world that was necessary for the growth and development of her



mind was always allowed. Those of them who had to work for their living could do so without any hindrance. The only things which Islam requires from woman is to cover the outline of her figure in some loose outer garment and her face with a veil when going out, and not to mix freely with men. With these limitations she can attend public gatherings whenever necessary and address assemblies of men. As will be easily seen, this system possesses the advantage of allowing free scope for her development and healthy activity and combines with it the best safeguards against her falling a prey to the modern craze for excitement and gaiety, which, coupled with the endless chances provided by free intermixture for the sex magnetism to spring into life, often leads her into ruinous complications. This system does not imply that woman is easily corruptible and must be guarded, or that man is nothing less than an Incarnation of the Tempting Devil and essentially licentious. It only emphasises a universally-recognised fact that the two can not unrestrainedly come together without serious harm to both, and seeks to guard against the consequences of actual weaknesses by restricting the activities of one, more within the sphere which nature indisputably seems to have assigned to her, i.e., the management of the household and the guardianship of the future nation. It is true that the enjoyment of life gains in zest by the addition of female wit and feminine charms but it is also equally true that the sense of sexual morality is appreciably lower in the western countries. Some other social evils which are plainly the direct result of free intermixture, birth control and the regarding of marriage as an undesirable burden for instance, are, as yet, of too recent an origin for their consequences to be widely felt. But the danger of these tendencies is clear enough and bound to be brought home more and more as the birth-rate figures go down year after year. It is impossible to dwell here fully on the advantages of the Muslim system or to enumerate the dangers lurking beneath the seductive charm of modern society. Suffice it to say that, considering the trend of modifications which experience has begun to suggest in the western conception of the intermingling of the sexes, it is regrettable to find Turkey jumping from the frying pan into the fire. Such complete westernization of woman, the abolition of polygamy (its abuse could be easily guarded against), certain changes in the Criminal law, and the suggestion that pews and music should be introduced into the mosques, all denote a disappointing ignorance of the specific points wherein lies the strength and superiority of the Islamic social structure and indicate an over-anxious desire to be counted among the civilized nations at all costs.



The change to the Latin script is the latest item in a long list of reforms of which it is also a fairly typical instance. Without wishing to contest any advantage it may seem to possess, one can not refrain from saying that in some respects it is likely to do more harm than all the good that it is capable of doing can ever compensate. Of all the factors that help to promote a national consciousness, an easy access to the thoughts and actions and hopes and fears of our forefathers is the most potent. But for the coming generations in Turkey who, of course, will know nothing about the old alphabet, their own language will have become foreign and the indispensable link between the past and present will thus be snapped. The vast heritage of a nation's literature that has taken centuries to come into being can not be re-written in the course of a generation, and even if it could it would lose the stamp of the original. The segregation of the coming generations from the influence of their forefathers which this change will inevitably result in will imply a humiliating confession that our ancestors have very little to give us, and would be an unprovoked insult to their memory besides.

The path which Turkey is pursuing in its policy of complete westernisation is followed more or less closely by all the other Muslim countries. In Egypt, in Syria, in Persia, and to a certain extent even in India, it is the same story everywhere. There is feverish eagerness to make up for lost time in the race of life and to come up with the foremost runners in the competition. Others have cultivated speed and endurance through assiduous efforts and rigorous training, but the Muslims have fallen into the error that they will be able to do quite as well by getting into an outfit of the same cut and colour. Islamic culture has come to be looked upon as an aged tree in which the sap of life has ceased to flow, and they are trying to infuse fresh vigour into the branches by grafting a new system on to it. But, as misfortune would have it, they have been deceived by some external signs of prosperity and chosen a graft that is already diseased. The disease, though at present invisible except to few, is surely there, and slow though it may be, it is nevertheless sure and deadly in its effect. King Amanullah Khan also has tried to better the lot of his countrymen according to his light, and going too far and too fast in his blind zeal has paid the penalty. But if his fate exercises a sobering influence on the over-enthusiastic for westernisation, he will have done more for Islam and the Muslim than he could have done in the event of his success.



In determining the significance of these changes people generally incline to the view that this departure from age-long traditions implies a leaning towards Christianity. It is not so. Turkey has got the lead in the new rôle and she has had too close an experience of Christian feelings through the foreign policy of her very Christian neighbours as regards herself. There is not much likelihood, therefore, of her taking to the religion of her persecutors. Turkey, moreover, is in too intimate touch with Europe not to know that Christianity is now a spent force and is being discarded everywhere. As a matter of fact, it is the complete freedom of the West from the yoke of the clergy and its material progress unhampered by the shackles of religion, as they call it, that is before these countries as their ideal. But the present ferment has no more significance than an unrest that is usual during transition periods. By the time thought and life return to the normal state the fatal tendencies inherent in the culture they have begun to adopt and the unrivalled excellence of Islamic teachings shall both have manifested themselves plainly enough for them to think better of their experiments. With the unauthorised growths and excrescences burnt down meanwhile through a number of forces now working concertedly to that end, Islam will at last emerge in the full splendour of its original purity and the blue vaults of heaven shall be filled with a new light that the world has not seen before.

## Burial *versus* Cremation.

DR. M. S. NAWAZ AHMADI, M.B., B.S. (UGANDA).

There are different ceremonies observed by different nations, regarding the disposal of their dead. Some of these customs are strange and others are shocking to human sentiments. A close study of these different customs reveals the fact that the more primitive a nation, the more primitive is its method of the disposal of its dead.

Some uncivilised people, and especially their nomadic tribes, leave their dead behind and move on to new pastures. The Wanyamwesi in Africa carry their dead into the forest to be devoured by wild beasts. The Karamojas in North Uganda throw their dead to hyenas, which abound in that area. Some tribes of Guinea throw their dead into the sea. The Kamtchadales keep dogs with them to consume their dead, under the funny impression that those



who are devoured by dogs in this world, will become masters of fine dogs in the next world. Parsees place their dead in a round tower, called the "Tower of Silence," where vultures make them their food. In Dahomey (West Coast of Africa) it is said that the body of a person who is killed by lightning is cut into pieces and is eaten by their priests.

In ancient Egypt, human dead bodies were preserved by embalming, and were known as mummies. The natives of East Africa generally bury their dead.

Of the different methods that are in vogue in the world, cremation and earth-burial deserve our special attention, because these are the two methods which mostly prevail among the civilised people. Burial is, indeed, an earlier custom than cremation, and it was generally practised in the ancient world, except Egypt, where the bodies were embalmed.

Burial has so far been the general practice in the western countries as well, and it is only since a few years that voice has been raised in favour of cremation. It is said that cremation is getting popular in the United Kingdom, and some crematoria have also been established for this purpose. In some places electric cremation has also been started. Cremation is also becoming popular with some Europeans in India, and a crematorium has been established in Calcutta. It is alleged that with the increasing demands of the growing population, land cannot be spared for well-organised and capacious cemeteries. Some prefer cremation to earth-burial, under the belief that the former is a more sanitary method of the disposal of the dead.

Now we have to see which of these two methods is natural, more sanitary and universally applicable.

### I.—THE NATURAL METHOD.

"Dust thou art—to dust returneth."

Human beings are created from dust. (The ovum passes through the different stages of evolution during its development inside the womb by consuming blood derived from the mother's food.) It cannot be denied that the source of all our food is the soil. Man is born, and attains puberty, by assimilating food derived from the soil. This shows that the cells of our body (like all living organic matter) have a special affinity to molecules of earth. Hence it is quite rational to place human dead bodies inside the earth, where the putrefactive bacteria of the soil will consume them as cleanly as they prepared food for them during their lifetime.



Man adds to his body cells by consuming complex foodstuff (Proteins) containing Nitrogen which is liberated from dead organic matter by the putrefactive bacteria of the soil. Therefore, after death, it is advisable to bury the human body (which is nothing but dead organic matter) into the soil, so that it may be decomposed and resolved completely and inoffensively. Man, after death, should lie in peace under cover of the earth, whence he derived food during life. If man was created from fire, it would have been quite natural to burn him after death. But facts are against it, hence burial is the natural method.

## II.—THE " BIOLOGICAL " METHOD.

The part played by the nitrifying bacteria in the soil is wonderful. They cling to the roots of green plants in millions and are busy in fixing the nitrogen of the soil. When dead vegetable and animal organic matter sinks into the soil, it is decomposed by the putrefactive bacteria into phosphates, nitrates and ammonia. Ammonia is further reduced to nitrogen by the nitrifying bacteria. Thus nitrogen, which is in the form of a complex organic compound, is set free and absorbed by the roots of the green plant as inorganic nitrates, etc. This inorganic nitrogen is again converted into complex compounds of nitrogen (Proteins) by the plants which form our food.

Nitrogen is essential for all forms of life. It is needed by plants and animals alike, but the difference is, that we have to depend upon the green leaf to get it. Plants are accumulative and anabolic, and animals are spendthrift and katabolic. Nitrogen is an integral constituent of all proteins, but we cannot consume it in its elementary state. Plants transform elementary nitrogen into complex organic compounds (proteins) which we can assimilate as food. The cycle of life is thus dependent upon the Nitrogen Cycle. Dead organic matter sinks into the soil, is decomposed into elementary nitrogen by the bacteria, and is transformed into organic compounds of nitrogen (proteins) by the plants which form our food. " This process of decomposition is essentially the same whether the organic matter is the carcase of an elephant, a beetle, a tree or a leaf." (Rosenau).

This shows that in order to make the Nitrogen cycle work, it is necessary that dead animal and vegetable organic matter should enter the soil. If, instead of burying organic matter, we were to incinerate it, nitrogen of the soil will get consumed, and there being no fresh organic matter to replenish it, the Nitrogen Cycle will cease, and consequently life will no longer exist. We find that



this need of the soil is being fulfilled naturally, viz., dead vegetable and animal organic matter (excreta of man and animals, carcasses of animals and birds, foliage, garbage, etc.) sink into the soil and get decomposed. This helps in keeping the nitrogen content of the soil at par, and the Nitrogen Cycle keeps on working uninterruptedly.

### III.—THE SANITARY METHOD.

Burial is considered by some an insanitary method, on the plea that the subsoil water percolates from the graves and pollutes the sources of drinking-water. Again, it is alleged that putrefactive gases escape from the graves and produce a deleterious effect on public health.

The first defect can be removed very easily: firstly, by building cemeteries outside the town, i.e., far away from the sources of drinking-water; and secondly, by encouraging the public to use water from deep wells for drinking. It should be made known that the source of water from deep wells is situated beyond the "danger zone," i.e., in those layers of the soil which are free from ammonia and other gases of putrefaction. The second argument is quite invalid, because the escape of gases of putrefaction is not a proved fact. Perhaps some gas may escape if the grave is not deep enough, but the remedy for it is quite obvious. And in addition, the possibility of any gases escaping outside can be minimised by planting trees in cemeteries, which will serve a double purpose. Firstly, the roots of the trees will absorb the subsoil water and thus aid in speedy resolution of the body, by keeping the graves dry inside, and lessening putrefaction. Secondly, if in spite of this any gases escape, the leaves of these trees will absorb them.

Cremation, on the other hand, is evidently more insanitary than burial. The burning of human flesh liberates gases which are peculiarly offensive to human olfactory senses. This shows that burial is comparatively less injurious to public health than cremation. Moreover, if cemeteries were to be properly constructed and the necessary precautions adopted, burial would become a most sanitary and safe method for the disposal of dead.

If it be admitted that the incineration of dead organic matter is more sanitary than its inoffensive decomposition through the processes of nature, even then the advantage gained by the cremation of dead human bodies will at best remain inappreciable in the midst of general insanitation produced by the other forms of dead organic matter (excreta of animals, foliage of trees, garbage, etc.)



left to decompose through the processes of nature. Very little benefit, therefore, can be derived unless all forms of rubbish are collected and burnt. But this is obviously impracticable on account of the huge expense that such an operation will involve. Therefore the question naturally arises that when thousands of tons of dry refuse consisting of foliage, etc., are left to Nature to deal with, why should dead bodies of human beings be not buried and allowed to undergo natural decomposition.

From an economic point of view also, burial must be preferred, as burning is more expensive, and it is common knowledge that the poorer people cannot afford to procure enough fuel to thoroughly burn their dead. This is the reason why, in India, many half-burnt dead bodies are seen in Burning "Ghats," where the final stage is completed by dogs and vultures.

#### IV.—HUMAN SENTIMENTS.

If due regard be paid to human sentiments and feelings, the burning of human dead bodies would appear to be an unnatural proceeding. That a person who during the life-time of his dear old father had deep love and reverence for him, should, after his death, be called upon to set fire to his body, and to crack his skull with a hammer to enable it to burn more easily, as is actually done by Hindus, seems shocking in the extreme.

#### V.—MEDICO-LEGAL ASPECT.

Another drawback in the practice of cremation is that it affords criminals a chance of concealing their crime, because it is very difficult to give a definite opinion regarding the cause of death in the case of incinerated bodies. Burial, again, is the only method of disposal of dead human bodies that can safely be permitted in cases of suspected death. It is evident that if the practice of burial is universally adopted by the public, it will greatly help the medical jurist.

#### VI.—ARCHÆOLOGY AND EVOLUTION.

Burial is the keystone to the birth, development and further progress of the sciences of Archæology and Evolution. The ancient practice of earth burial has proved an inestimable boon to the students of Archæology and Natural History alike. Just imagine that if cremation of dead human beings and animals had been an early and general practice of the ancient world, how could these valuable sciences have been born? The scientists are under a deep debt of gratitude to our forefathers who helped in the formation of fossil remains and other valuable strata of the earth by burying their dead in the earth.



In view of the above facts it is evident that Burial is a Natural, Biological, Sanitary, Economical and universally applicable method which also shows a due regard for human sentiments. Burning, on the contrary, is a method which is insanitary, expensive, against the laws of Nature and the demands of Biology, and outrages human sentiments and feelings.

### DIRECTIONS FOR EARTH-BURIAL, AND ORGANISATION OF CEMETERIES.

1. The object of burial is speedy resolution and complete oxidation of the body. Hence sandy or calcarious soil is best suited for this purpose. The soil should be porous and light, and should at the same time be either naturally or artificially drained to a depth of 8 feet. Clay and chalky soil are not suitable for burial grounds, because they cannot be drained properly.

2. The site selected for a cemetery should not be high, because natural drainage will pollute water supply at a lower level.

3. The area should be divided into plots and provided with pathways at convenient intervals.

4. Cemeteries should be built outside the town, well away from sources of drinking-water; and trees should be planted in them to absorb the subsoil water and gases, if any.

5. Six feet by  $2\frac{1}{2}$  feet are convenient dimensions for a non-masonry grave, and a space of 4 feet should be left between them. If in future more bodies are required to be accommodated in the same cemetery, this intermediate space can be used without disturbing the existing graves. In larger towns where the demand for land is very pressing, laws can be made to dig out old graves after a reasonable length of time, and utilise them for burial. Five years for ordinary cases and ten years for infectious cases would be a safe period after which graves can be dug out.

6. Too deep a burial should as a rule be avoided. Generally a depth of 3—5 feet is enough, and a space of 2 feet should be left between the level of the subsoil water and dead bodies. If we go deeper, the subsoil water will come in contact with the bodies and delay resolution, and at the same time it will pollute the sources of drinking-water. It has been shown by experiment that putrefactive bacteria are most abundant in the upper 3—4 feet deep layers of the soil. Hence deep burial interferes with speedy resolution and oxidation of the body.



7. Too shallow a burial is also inadvisable, because there is danger of jackals digging out the grave and dishonouring the body. There should be a brick wall round the cemetery, or at least it should be protected by a strong fence.

8. It takes about a year for the soft parts of the body to get resolved inoffensively. Bone, however, takes longer to disappear. Strong wooden and metallic coffins help to preserve the body for a long time, but they interfere with its speedy resolution. In spite of this, their use is indispensable in cases where the body is interred temporarily and has to be exhumed later on and carried to another place for ceremonial or religious purposes.

9. All places for burial should be registered, so that the local authorities may exercise full control over them.

In closing, I again emphasise that Burial is a Natural, Biological, Sanitary and Economical method of disposal of dead human beings, which should be adopted by the civilized world.

## A Page from the History of Islam.

(G. F. MALIK, M.A.).

In all the annals of the chequered history of Islam, no incident shines forth with greater lustre and glory than the Truce of Hudebia. In the sixth year of the Hijrat, in conformity with a dream that the Holy Prophet (Peace and the Blessings of God be upon him) had seen, he started for Mecca to perform the "Lesser pilgrimage," accompanied by 1,400 Muslims. The Muslims were very much delighted that once again in their lives they would have the opportunity to see their beloved native city from which they were forcibly expelled "for no other fault than that they said that Allah was their God." But when the Holy Prophet (Peace and the Blessings of God be upon him) reached a village known as Hudebia he came to know that in utter disregard of the time-honoured and centuries-old custom that fighting was regarded as a sacrilege in the four sacred months, and access to the House of God was allowed to one and all in these months, the Meccans were bent upon barring his entry into Mecca. In spite of the fact that the Holy Prophet (Peace and the Blessings of God be upon him) gave every assurance that he had come with the only intention of



performing the "Lesser pilgrimage," the hostile attitude of the Meccans showed no signs of relenting. The efforts of Urwa-bin-Masud Saqfi, a chief of great prestige and influence among the Meccans, having proved abortive as did those of Badeel, chief of the Khuzaa' tribe before him, to persuade the Meccans to come to an agreement with him and allow him to fulfil the object for which he had undertaken such a long and arduous journey, the Holy Prophet sent Kharash-bin-Omiyya as his own ambassador to negotiate with the Quresh. Not only did the Quresh kill the camel on which the Prophet's ambassador was riding, but sought to murder him too, which fate he fortunately escaped. They as well sent a party of soldiers to take the Muslims unaware. They were arrested en masse, but were forgiven with a magnanimity which was the most outstanding feature of our Great and Noble Master's character. As a last resort he sent his own son-in-law and afterwards his third successor, Usman, to appeal to the good sense of the Meccans and request them to allow him and his companions to enter Mecca and perform Umra. The Meccans incarcerated Hazrat Usman and the word went round the Muslim camp that Usman was treacherously killed in Mecca. The Holy Prophet (Peace and Blessings of God be upon him) was greatly, though quite naturally, upset. Sitting under a tree he asked his companions to give him their word of honour and swear at his hand that they would avenge the blood of Usman. Great enthusiasm and indignation prevailed among the Muslims. The Meccans realizing that if any bloodshed occurred, the blame of violating the sanctity of the sacred months would be upon their heads, sent Sohail to settle the terms of a truce with the Holy Prophet (Peace be upon him), provided that the latter should return to Medina and come back next year. After protracted negotiations a truce was signed by Sohail as the plenipotentiary of the Quresh and by the Holy Prophet (Peace be upon him). Its principal terms were:—

1. That the Muslims should return this year.
2. That next year they should not stay in Mecca more than three days.
3. That they should not bring their arms with them, with the exception of their swords sheathed in the scabbards.
4. That they should not take with them any Mussalman who is already living in Mecca, even if he himself wishes to go with them, and, on the contrary, if any Muslim should prefer to live in Mecca, they should not compel him to go back to Medina.



5. That if any of the infidels or the Muslims should go to Medina he should be returned forthwith, but if any Muslim should go to Mecca from Medina, he shall not be returned.

6. That the different tribes of Arabia will be at liberty to make alliances and treaties with any of the contending parties.

7. That this truce shall remain in force for a period of ten years. After the expiry of this period either party shall be free to annul it or have it renewed.

This truce rightly stands out as unique and unparalleled in the whole course of human history. Victors have imposed most crushing conditions upon the vanquished, but no community or nation has ever submitted to such apparently humiliating terms at a time when their star was in the ascendant and they could dictate their own terms to their enemies.

The Holy Prophet's prestige in Arabia had greatly increased since he had routed his enemies in the famous battle of Badr. He had now many allies and the number of his followers had become much larger; 1,400 Muslims had sworn at his hands to fight his enemies to death. The Meccans at the present occasion were not in a condition to fight, and they had fared badly even in the battles which they had fought with the Holy Prophet with much superior forces and ammunitions.

Under conditions so vastly favourable to him, the Holy Prophet (Peace and the Blessings of God be upon him) gladly submitted to terms so humiliating that even a defeated country could hardly submit to them.

The terms of the truce were so glaringly humiliating that the companions of the Holy Prophet, who had never before questioned the propriety of what he did or said, were greatly perturbed, and Hazrat Omar even remonstrated with him. "Are you not the Prophet of God?" asked Omar. "Without doubt," promptly replied the Prophet. "Are we not in the right and our enemies in the wrong?" asked he again. "Yes," rejoined the Prophet of God. "Then why this humiliation and disgrace?" "I am the Messenger of God and I cannot disobey His command," said the Holy Prophet.

This humiliating truce, this apparently disgraceful agreement, this pact obviously unique in the annals of all treaty-making, proves beyond the shadow of a doubt:

(1) That the Holy Prophet (Peace be upon him) desired to have peace restored in Arabia at the cost even of his prestige.



(2) That he was perfectly convinced that a peaceful atmosphere was more conducive to the spread of Islam than a disturbed one.

(3) That it is highly mischievous to say that a person of such peaceful nature as the Holy Prophet ever enjoined or even encouraged the use of the sword for the spread of his teachings.

(4) That the Holy Prophet (Peace be upon him) scrupulously adhered to the spirit and letter of the treaties which he made with his allies or enemies.

The Holy Prophet's belief that a peaceful atmosphere was more conducive to the spread of his faith was not unfounded. Khalid and Amr-bin-As, Islam's two most outstanding and famous generals, accepted Islam some time after the truce was signed. During the next two years when the truce was declared cancelled by the Meccans themselves the Arabs joined the fold of Islam in such large numbers, that in the 8th year of Hijrat when the Holy Prophet (Peace be upon him) marched upon Mecca to avenge the wrong done by the Meccans to a tribe which had entered into an alliance with him, ten thousand men were under his command. Islam had not made so much progress in the preceding 19 years as it did in the two years that elapsed between the signing of the truce at Hudebia and the fall of Mecca. In the face of such convincing evidence does Islam need any further proof to show that it never was spread by the sword? The incident of Abu Jandal demonstrates our Prophet's honest, sincere and scrupulous adherence to the terms of the treaties which he had made with his enemies. Prejudiced Christian writers of the West say that Muhammad violated his treaties when it suited his purpose. Let them honestly reflect over the incident described below.

The Holy Prophet (Peace be upon him) had hardly signed the truce when Abu Jandal, son of Sohail, who had accepted Islam in Mecca, appeared fettered and bleeding and appealed to the Muslims to save him from the inhuman treatment to which he was subjected. The heart of the Prophet (Peace be upon him) was deeply touched. The Muslims were very much upset to see a brother in faith so atrociously treated merely for the sake of believing in a religion which appeared to him right. The Holy Prophet requested Sohail to let Abu Jandal join the Muslims. "It is against the truce which we have just signed," said Sohail. The Prophet became silent, and the poor man was dragged to Mecca by his own father, shackled and fettered as he was, before the eyes of the Muslims, who stood helpless with hearts full of sorrow and grief.



## Book Review.

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“LIFE BEYOND DEATH, WITH EVIDENCE.” By the Rev. Charles Drayton-Thomas. (Collins, London. 21/-.)

The mystery that envelopes man, when according to the phraseology of this world, he dies and ceases to be, has always possessed a fascinating interest both for the philosophically bent as well as the religious minds. Religion and metaphysics have each got a way of treating this subject and Spiritualism is yet another angle from which many people nowadays seek to approach it. From the point of view of these last, “Life Beyond Death,” by the Rev. Charles Drayton-Thomas, would appear to be a book of absorbing interest. It opens with an introduction by Viscountess Grey of Fallodon and claiming to be “founded upon personal experience during eleven years of study,” seeks to establish the fact that our friends in the next world possess an intimate knowledge of our surroundings as well as of our thoughts; that it is therefore possible for us to pain or please them even after they have passed away; that they are willing, even anxious, to communicate with us and that a communication can really be established by our learning to receive and transmit messages from and to them.

It is very easy to see that the book contains sufficient and well arranged material to be a very interesting study for those who have faith in this theory. To us it appears that the simple fact that after death man or whatever is left of him passes beyond the physical world, of which the severance of the connection between the soul and the physical body is evidence enough, is sufficient to establish that the Creator now wishes to place the released soul beyond the reach of material physical influences. The dear ones that have passed away are, we admit, sometimes made aware of what is happening to us or what we are doing, but the power to establish a connection does not lie in their hands or in ours, but rests with the Supreme Being.



# *Books for Oriental Scholars interested in Islam, Arabic and Persian.*

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# The Ahmadiyya Movement.

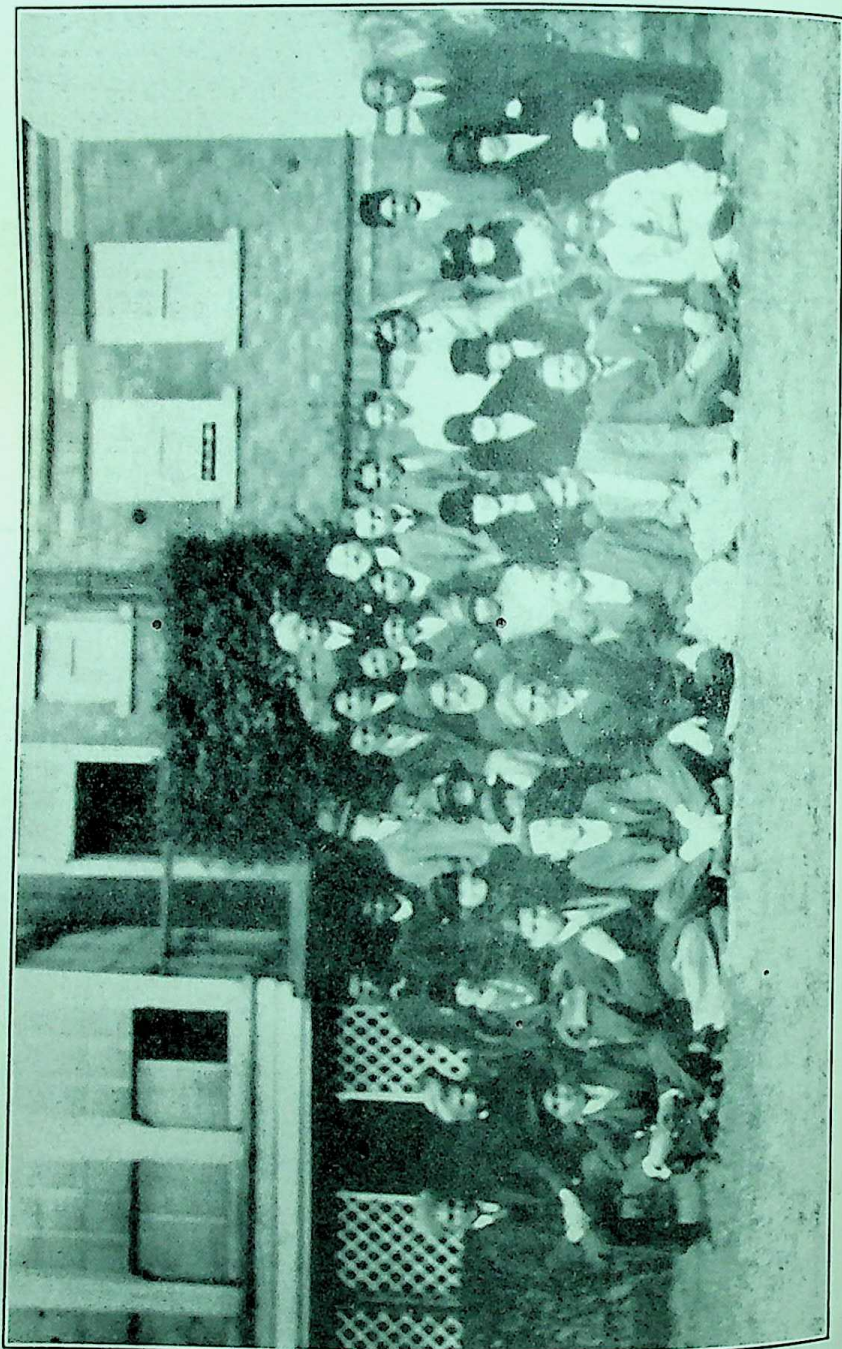
The Ahmadiyya Movement was founded by Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, Ahmad came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Ahmad died in 1908, and the present Head of the Movement is Hazrat Mirza Bashirud Din Mahmud Ahmad, the second successor of Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

- (1) THE LONDON MOSQUE,  
63, Melrose Road,  
Southfields,  
London, S.W.18, England.
- (2) ALMASJID,  
4448, Wabash Avenue,  
Chicago, Illinois,  
United States of America.
- (3) AHMADIYYA ASSOCIATION,  
Shorts Road,  
Colombo,  
Ceylon.
- (4) THE AHMADIYYA MOVEMENT,  
Commercial Road,  
Salt Pond,  
Gold Coast, West Africa.
- (5) THE AHMADIYYA MOVEMENT,  
Rose Hill,  
Mauritius.
- (6) THE AHMADIYYA MOVEMENT,  
25-27, Afof Street,  
Okepopo, Lagos,  
Nigeria.
- (7) THE AHMADIYYA MOVEMENT,  
Box No. 305, G.P.O.,  
Perth,  
W. Australia.
- (8) THE CENTRAL (E.A.) AHMADIYYA MUSLIM  
ASSOCIATION,  
P.O. Box No. 554,  
Nairobi (Kenya Colony).
- (9) MOULVI JALALUD DIN SHAMS,  
Tariqun Nasirah,  
Haifa, Palestine.
- (10) MOULVI RAHMAT ALI,  
c/o Davel Kharanpore, Haridwar,  
Dhawa, Padang, S.W.C.









THE ID-UL-FITR GATHERING AT THE LONDON MOSQUE, 12-3-29.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُكَ يَا رَسُولَ اللَّهِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## Notes.

### L. E. Brown on Religion in Turkey.

Writing upon "Religion in Turkey to-day and to-morrow," in the "Muslim World," the Rev. L. E. Brown admits "the danger of generalising on the present condition of religion in Turkey and its future." And yet feeling "that an attempt must be made to gather up the evidence even if it is impossible to reach any degree of certainty," he draws attention to a number of changes that strike one most on going to Turkey. Lack of interest in the Arabic and Persian literatures, the closing of Qoran classes and of schools where Hojas were trained, he says, all point out that the only hope of Islam lies in reform, for signs of which, however, he adds, one looks in vain. The introduction of pews and music in mosques, the idea of allowing men to keep their shoes on while praying, and of having Namaz in Turkish are, he says, mere "outward things." What Turkey needs if it is to retain Islam is a spiritual re-awakening like that of Al-Ghazali. His final conclusion seems to be that, failing such a re-awakening, the chances of Turkey turning to Christianity are not inconsiderable, though nothing can yet be said with any approach to certainty.

That the future of Islam really depends upon its spiritual re-awakening is very clearly brought out by the writer, by quoting an observation of a highly-educated Turkish lady.

She said: "We are not Muslims now. We are waiting to see, whether any other country will produce a reformed Islam."



This is, indeed, the key to the whole situation. And when we take into consideration the fact that the required spiritual awakening has actually come to pass, we feel that we are on surer ground and can predict with confidence. Islam is the perfect religion, which does not require any reformation. But the misshapen mass of ignorant beliefs and practices that has come to be understood by this word requires a re-sifting and a separation of the dross from the gold. The Promised Messiah who was raised for this very purpose has through Divine Revelation extricated the true Islamic teachings from the cumbrous mass of misinterpretations and thrown an open challenge to the world to produce anything approaching them in excellence. This has already brought about a "spiritual re-awakening" in a considerable part of the Muslim world, and the re-establishment of Islam in Turkey is therefore only a question of how long the teachings of the Promised Messiah will take to reach that country.

## The 125th Birthday of the Bible Society.

The British and Foreign Bible Society has celebrated its 125th birthday. A long life of a century and a quarter is in itself something to be proud of, but the Bible Society has still better grounds for rejoicing in its equally long and creditable record of ceaseless and diligent application to the task that it has set itself.

In a brief review of the Society's work, published in the "Times" of March 7th, the Rev. Dr. J. H. Ritson, who is one of its leading officials, says that "the one purpose of the Society is to circulate the Holy Scripture without note or comment." That the Society has pursued this one object with extraordinary tenacity is well borne out by the figures quoted to indicate the work that has been accomplished. The total circulation, he says, has been 396 million volumes, involving the stupendous task of producing versions in 614 languages.

Commenting upon this, the "Times" has observed that the world wants the Bible as much to-day as in 1804, and that "no other book handles the eternal issues with anything like the same power."

Without wishing to contradict the "Times," we cannot but remark that some notable facts seem to point exactly the other way. If it is meant that the world regards the Bible with the same reverence and evinces the same strong desire for it as in 1804, it is obviously not true. The deserted churches in Europe and America, the laments of the clergy regarding the irreligiousness of their



parishioners which find a frequent echo in the Press, and the growing scarcity of aspirants to the Holy Orders, bespeak of quite a different estimate that the world has formed of this book. If, on the other hand, it is meant that the Bible alone contains the best guidance for mankind (a guidance that we can not well afford to ignore), its contents do not bear this out. It may have handled the eternal issues with a power that is rare in the other Scriptures, but it is open to question whether this rare power has brought us any nearer to the solution of our difficulties. The Bible contains some excellent moral precepts, but it can hardly be considered enough to have merely laid down what we should do and what we should not do. Our life is a series of death-duels with our baser inclinations, and it is of supreme importance for us to know those places that the enemy is lurking in and the weapons with which it fights. The close connection between our food and our morals, for instance, is an established fact, but the Bible has no advice to give us on this point. The effect that wine, gambling, and the use of pork have had upon Europe is apparent enough not to require any comment. The relation between the two sexes is another break in the fence through which the Serpent creeps into the garden. The Bible teachings upon this point also are far from perfect: or rather it has no teachings at all, except that a man should never put away his wife but for adultery. Upon the burning questions of capital and labour, also, it is equally mute and offers no way out of the present deadlock.

Above all, the Bible does not claim to have been meant for the whole world. "But he answered and said: I am not sent but unto the lost sheep of Israel" (Matt. 15: 24); and again, "But he answered and said: It is not meet to take the children's bread and to cast it to dogs" (Matt. 15: 26).

In view of these considerations, one can not but wonder whether, after all, the Society is not wasting its energy in trying to make universally accessible a Scripture which itself does not claim to have been meant for universal circulation?

## Drink and Divorce.

We reproduce the following from our contemporary, "The Sunrise," Qadian:—

"The use of intoxicating drinks is strictly forbidden in Islam. The Holy Prophet (peace be upon him) said that "intoxicating drink is the mother of all mischiefs." Drunkenness makes a



person lose all consciousness of the consequences of his deeds. In that condition he is capable of doing anything. If the statistics of immoral acts of all kinds are gathered it will be found that drunkenness was the cause of an overwhelming majority of them. Of course the moderate use of some intoxicants has its advantages, but its disadvantages outweigh its advantages anyway. This moderate use may not adversely affect the physical system of a person or even in a few cases it may actually benefit it, but as it tends to weaken his power of resistance, and his determination, his moderation gradually degenerates into immoderateness which in the long run proves destructive for him morally and spiritually. The statistics of divorce cases in the different states of the United States of America of the pre-Prohibition days show that a very large number of them were due to drunkenness. Fornication and drunkenness also generally go together.

Judge William M. Gemmill, a former Judge of the Court of Domestic Relations, Chicago, describing the causes that led to divorces before the Prohibition Law came into force, says "that at least 75 per cent. of family desertions were due either directly or indirectly to the use of intoxicating drinks, and that by record 46 per cent. of all the cases coming to that court were due directly to drink. The following is a detailed record of the causes bringing husbands and wives before Judge Gemmill:—Excessive use of intoxicants 46 per cent.; Immorality of husband 12 per cent.; Immorality of wife 2 per cent.; Disease 12 per cent.; Ill-temper and abuse of wife 8 per cent.; Ill-temper and abuse of husband 3 per cent.; Interference of mothers-in-law 6 per cent.; Interference of fathers-in-law 1 per cent.; Laziness of husband 3 per cent."

## Pope Condemns Superstition.

The following culled from "The Hindu" (India) of February 24th, 1929, is published for the information of our readers:—

"The *Observator Romano* says that His Holiness the Pope has recommended the bishops to condemn superstitions, notably the prejudice against No. 13 and Tuesdays and Fridays, which are popularly deemed unlucky days.

"His Holiness would have the Church restore these days to favour, and absolve No. 13 from its supposedly sinister influences. He complains that it is the country clergy who countenance these superstitions."

The prejudice against No. 13 particularly is so strong in Europe that it is doubtful whether even the Pope's efforts to eradicate it will bear any fruit. This is, however, a step in the right direction, and we welcome it most heartily.



## Gradual Corruption of Christianity.

Among people who have given any thought to the matter, it is now more or less universally recognised that the teachings of Jesus Christ and the New Testament have undergone considerable transmutation and greatly suffered in value during the 1,900 years that have passed since the event of the Crucifixion. To trace the change through different stages is a task of immense magnitude, but the broad outline of the causes which have moulded Christianity in its present form can, however, be perceived if we read together the Rev. P. C. Bridge's article on "The Presentation of the Christian Message to educated Indians" that has appeared in the National Christian Council Review, and the chapter on "Conversion—Horizontal and Vertical," in "Christ at the Round Table," by E. Stanley Jones.

Towards the end of the article, the Rev. P. C. Bridge writes: "I have perhaps at too great a length dwelt with these which I consider fundamental attitudes of mind. Compared with them, problems like form of worship and ceremonial suited to Indian conditions, the relations of Churches and Missions and such, are of secondary importance. I have also avoided purposely the question of presenting Christianity in Indian theological garb."

These words contain the key to the Christian missionary tactics, as it has been the constant policy of the Church to adapt Christianity to the mentality of those to whom it is preached, and also to use the latter's religious phraseology freely in conveying to them the gospel message. The doctrines of Sonship and Divinity of Jesus (peace be upon him) have sprung up in consequence of the Church's efforts to present Christianity to the Jews, the Greeks and the Romans in a form most acceptable to them. The idea of Sonship is a development of some similar notions which were prevalent among the Jews, and the doctrine of Godhead is the result of giving Christianity the "garb" of Roman and Greek theology.

This tendency would alone have been sufficient to evolve a Christianity totally different from the original religion of Christ (peace be upon him). But to make matters worse, another factor also has been exerting its influence in the same direction. "Many of our conversions," the Rev. Stanley Jones remarks, "have been and are horizontal conversions. Many historians have called attention to the fact that European conversions on a national scale were not infrequently matters of political or economic expediency, or both." It was therefore natural that horizontally-converted nations instead of assimilating Christian thought, conveyed to them through the medium of their old religious phraseology, should after



some time begin to interpret the old phrases in the light of their original conceptions. The upholders of Christianity have in this way themselves helped in its corruption, and the new efforts to adapt Christianity to Indian conditions and clothe its ceremonial and worship in Indian theological garb will, it is to be feared, cause a further amalgamation of foreign conceptions.

## More Extracts from the Address.

We herewith reproduce some further extracts from the address recently presented by the Ahmadiyya community of the Punjab to the new Governor of the Province.—Ed., "R. R."

### EDUCATION.

We would not speak here of the missionary work carried on by our Community, but would beg leave to say a word as to the activities of the Community on the side of education, training, and uplift of the masses. As our Community is not a very wealthy one we have not been able to open a large number of educational institutions, but besides a number of schools scattered here and there in the country the community is maintaining several schools and one Oriental College at its headquarters and has also introduced the system of compulsory primary education among the Ahmadi section of the population of Qadian, where the percentage of literates in the Ahmadiyya Community is already about 90 per cent. An informal census taken about the beginning of last year revealed an interesting fact that the percentage of literates in the Ahmadiyya Community of India is above forty, which is much higher than that of any of the larger communities of the country. Education of Ahmadi women is also advancing in a line with that of men and at least in Qadian, the percentage of female literates is in no way lower than that of males. The Community is also maintaining a school exclusively meant for the children of the depressed classes besides the general work of uplift being done at the Criminal Settlement at Mahmudabad in the Multan District.

### PRESS.

The Ahmadiyya Press also deserves a passing mention, for, besides several Ahmadiyya journals published in different parts of the world, about a dozen of papers and journals are published from the small town of Qadian alone, which, if we do not err, gives our headquarters the third place in the whole Province in respect of number of papers published.

### AFGHANISTAN.

We also beg leave to say a word about the recent happenings in Afghanistan. Your Excellency is well aware with what deep interest and feelings of real pleasure the Muslims of India have watched the progress of that country under the guidance of the Ex-King Amanullah Khan and the recent happenings in that country have, therefore greatly shocked them. We know that there is no truth in the malicious suggestions being made in certain quarters that the hand of the British Government is behind the present Afghan rebellion, but we venture respectfully to submit that Your Excellency might with advantage press upon the Central Government the advisability not only of continuing the policy of non-interference but so far as may be consistent with that policy of helping to maintain the status of that country as an entirely free and independent State.



## How to Combat Modern Apathy Towards Religion.

(A.H.K.)

The "Parliament of Religions" which recently held its sittings at Calcutta, under the presidency of Sir Rabindranath Tagore, the poet, met with the object of discussing a most vital question from the point of view of all religions. "How to combat modern apathy towards religion" is, indeed, the question which must be satisfactorily answered by any religion which would like to maintain its existence in the future.

The wave of materialism, rising from the West, has swept over the East, which is the home and stronghold of the extant principal faiths of the world; and the awakening of knowledge bringing in its train the spirit of scientific enquiry, has sapped the foundations of pseudo-religious thought, giving in its stead a sceptic mind, a tendency to ridicule the idea of a Supreme Being, to deride at the fact of Divine Revelation, and the possibility of the existence of a relationship between man and his Maker.

The most learned Divines of all religions took part in the discussion, some of them taking the trouble of travelling from Europe and America; but so far as can be ascertained from the reports published in the Press, it appears that the question has remained as unanswered as before. It seems that the underlying causes operating upon the modern enlightened mind which produce a distrust of religion, have eluded the grasp of the intellects of our learned Doctors, and they have thus contented themselves with dealing with the subject from the point of view of the modern Statesman who talks of "Peace and goodwill" among men, as if an appeal for religion, as promoting peace of the world, would dispense with the need of a convincing proof for the validity and truth of any system of religion. The world, weary of war, they seem to think, would readily turn its attention to religion if religion could offer peace to men. They have, consequently, drawn the inference that if sectarianism, which produces antagonism, could be eliminated and an appeal issued in the name of Religion in the abstract, free from the shackles of creed and dogma, there would



be a better chance for the survival of religion. But this, as a moment's thought would show, is nothing beyond lecturing to the world, "Be good and moral, and treat your fellow-beings with love and kindness," a teaching which may as well be claimed by Moral Philosophy as its own. The cause of Religion as such, is not furthered a bit. Religion has something higher in the spiritual plane to offer, the establishment of a conscious relationship between God and man. Unless the possibility of such a relationship is appreciated by the world, Religion as such would not advance. The question is how to create such an appreciation?

Amid the variety of Creeds, the average individual is bewildered and is unable rationally to single out any one religion, by following which the goal which religion aims at may be attained and a conscious relationship with God established. If the world is to be reclaimed from the quagmire of present-day materialism, some such message must be given out to men. Men and women pray to God, but their prayers are not answered; naturally they grow distrustful of the efficacy of prayer and begin to doubt whether there is at all a God to Whom to pray. The living word of God by which He reveals Himself to men, is the only sure sign of His existence and an indication of His will. He has manifested Himself in all ages by His speech and apart from the Prophets of all nations, the chosen ones of God, with whom He held rich and abundant communion, He has been revealing Himself even to ordinary individuals by His speech. The world wrongly believes, and the belief is encouraged by almost all religions, that this attribute of God is a thing of the past, and in some cases the fact that God manifested His will to man by His Word is not regarded as more than a myth. It was but a just conclusion at which men arrived, as the various religions were all devoid of an example which could be held out to the world as proof of the possibility of creating a relationship with God.

The Ahmadiyya Movement in Islam, after the lapse of several centuries, has revealed to the world the important truth that God holds communion with man even now, as He used to in days gone by. The discovery has retrieved the honour of all religions and justified the need of one which may give a capacity to its followers to attain to such a relationship with God. As an example of this, the Founder of the Movement, the Prophet Ahmad of Qadian, held himself out to the world as a recipient of the actual word of God. Somebody questioned him as to how God talked to him. He answered: "Just as you and I are holding a conversation." And, then, this experience is not necessarily confined to the Prophets.



but may be tasted of by ordinary individuals themselves. This is something which would certainly appeal to the modern rational and scientific mind. The real need is to propagate the discovery far and wide and to hold out the personality of the Prophet Ahmad as a recipient of the blessing of prophetic revelation in our own age. Well has Ahmad described the necessity of his advent: "I have been sent by God to remove the mist of doubt which exists in man's relations with God, and to re-establish love and sincerity; to lay the foundation of Peace by revealing the Truth, and thereby exterminate all religious antagonism. I shall reveal those divine truths which lie hidden from the eye of the world, and shall give an example of the purity of Soul which lies suppressed under the darkness of sin. I am to explain, not merely by saying it, but from my own personal experience, the divine powers which manifest themselves in man by prayer or concentration of mind. And above all, I am to re-plant in the mind of my followers that bright and pure tree of the unity of God, free from any polytheistic ideas, which is now dead. And all this will take place, not by my efforts, but by the power of God Who is the Creator of the earth and the heavens." (Lecture on Islam, p. 34.)

This, indeed, is a message of hope. The world had despaired of any spiritual significance of religion, and amid the darkness of unbelief the Light of the Word of God has illuminated the way of spiritual progress. There is the model in the person of Ahmad of Qadian, who by his own experiences demonstrated the truth of religion and showed to what heights of spiritual eminence human beings were capable of attaining. He heard the Soul-sustaining Word of God which put new life into the souls of men, and the faith which was waning was re-established on sound foundations. There are many among his followers whose faith is strengthened by similar experiences on a smaller scale, and the Ahmadiyya Movement counts among its devotees, some of the most enlightened brains who are adorned with modern culture and education and who pray with a fervent heart to the Almighty for the guidance of their souls, not as a matter of mere ceremony, but in all seriousness. Their interest in religion is as vital and vigorous as that of the immediate followers of any Prophet. There is need, therefore, for the same message of hope which was brought by the Prophet Ahmad and which rejuvenated the souls of his followers to be broadcast far and wide, so that a world athirst for spiritual guidance might have its interest aroused in religion and the "Lord's Kingdom" might again be established in the hearts of men.



## The Hygiene of Sleep.

(DR. M. S. NAWAZ, AHMADI, M.B.B.S., UGANDA).

All living things require rest after activity, because activity entails wear and tear of living tissues, and rest means their repair. During sleep worn-out cells are replaced and waste products are eliminated. Not only do human beings and animals require sleep, but plants also stand in need of it. This is well exemplified in the case of the sunflower, which opens its petals at sunrise and closes them at dusk.

As regards the amount of sleep, no hard and fast rules can be laid down, because it depends upon the age, occupation, and temperament of the individual. As a rule, infants and children require more sleep than adults. The aged require more rest than actual sleep, i.e., they should spend more of their time in a reclining position. Brain workers require more sleep than those doing physical labour. Weak and sick people require more sleep than healthy ones. Healthy adults doing brain work should sleep for seven hours, as a rule.

Regarding the best time for sleep, it is evident that night is the best time for it. It is not a question of mere custom, that people work during the day and then go to sleep at night; nature itself seems to have made the daylight hours specially suited for work and night-time for sleep and rest. Departure from this natural order causes greater strain and results in ill-health. The proof of it is, that watchmen's and cinema stars' nocturnal work and consequent diurnal sleep produce a deleterious effect upon their health.

Sleep interferes with metabolism and stimulates the power of assimilation. Prolonged sleep is accordingly injurious to health, because it favours the absorption of foul vapours. That is why a prolonged period of sleep depresses an individual instead of refreshing and invigorating him. The advisability of alternating short periods of rest with short periods of activity is thus clear. The example of the Holy Prophet is the best ideal in this respect. He generally went to bed early and got up a little after midnight for offering Tahajjud prayers, taking a nap again in the forenoon. Some people assert that it is advisable to go to bed late and to get up late, but this practice is unsound as well as unnatural. We find that all the animals and birds get up early in the morning. A Muslim is commanded to get up early in the morning to say his prayers, and this practice is natural as well as healthful.



Sleeping on the back is unhealthy. It causes congestion of the spine, which sometimes results in night discharges. Sleeping on the face is an unsound practice. Sleeping mostly on the left side is injurious to health, because it causes embarrassment of the heart and consequent interference with the blood supply of the brain. It also causes distressing dreams, somnambulism and nightmares. Scientific posture for sleep is lying on the right side. These facts have been established by modern medical research and they go a long way to prove the divine quality of Islamic teachings, as the Master Prophet Mohammad (Peace be upon him) recommended to his followers to sleep on the right side. The head, moreover, should point to the North, because electric currents are constantly passing from North to South and they are in some mysterious manner connected with our nerves, which the body should not oppose.

An important practical point to remember in connection with sleep is, that any idea which is present in the mind before going to sleep remains latent in the subconscious mind throughout the night and unconsciously moulds our thoughts and actions. The proof is, that if a child goes to sleep while crying, he generally wakes up with a cry. Again, if he falls to sleep while sucking, he makes similar movements when roused from sleep. Hence it is advisable to concentrate our attention upon moral and spiritual ideas before going to sleep.

The Master Prophet Mohammad (peace be upon him) enjoined upon the Muslims to recite and meditate upon the text of the verse of the Holy Quran, entitled *Ayat-ul-Kursi*\* and the last three chapters from the Holy Quran before going to bed. These verses are not recited like a charm. As will be seen, they deal with the most sublime attributes of God, and as such deeply impress the mind of the individual. Contemplation of these Divine attributes purifies and elevates the soul—one seeks protection with God from all evil ideas and mischievous things. This practice, if intelligently carried out, becomes a great source of moral strength.

It is inadvisable to go to sleep soon after the evening meal. The old adage, "After supper walk a mile," holds good at all

\* "Allah is He besides Whom there is no God, the ever-living, the self-subsisting, by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases; His knowledge extends over the heavens and the earth and the preservation of them tires Him not, and He is the Most High, the Great." (11: 255).



times. Islam advises the Muslims to say their Isha (late evening) prayer in particular, in congregation in a mosque. This commandment is good for the soul as well as the body.

Sleeplessness is a frequent cause and accompaniment of insanity. Hence it is very important to get a good night's rest. Sleeplessness can be overcome by concentration of ideas at bedtime. Factors which help in concentration and bring on sleep are: ablution at bedtime, warm bath, hot drinks, etc.

The Islamic teachings are all based on natural and sound hygienic principles. It would be a pleasant task to study the Islamic doctrines in the light of the modern sciences.

All queries are cordially invited.

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## The Hand of God.

(S. NIAZ.)

Given a little knowledge of history, it does not require much imagination to realise the difference between the world we live in and the world of our forefathers. Without going into detail, it will suffice to remark that the farther we go back into the past, the cruder and more primitive becomes the working of the human mind and the expression of feelings and ideas more and more obscure and imperfect. It has a charm and a grandeur of its own, but the charm is the charm of simplicity and its grandeur lies in its unhewn roughness and rugged solidarity. Man has progressed slowly through countless ages until to-day his achievements in Science and Art and the practical use to which he has put them appear almost superhuman and are leading some of us into the egregious error that there are only two factors in this universe that need be counted at all—man himself and the forces of Nature which he has to subdue and harness. His record so far is full of promise, and they argue that his marvellous intelligence and wonderful ingenuity will one day make him supreme upon this planet with Nature slaving for his comfort and no other will to interfere with his whims and wishes.

This is a pleasant delusion born of self-conceit. It concentrates too much upon man's powers, and while magnifying them out of all proportion, fails to take into consideration his countless frailties. In spite of his vast experience through the limitless past and his hoards of knowledge, a thousand things can and do happen to him which cut short his proud career and he simply ceases to be.



This and a number of other similar phenomena would appear to point towards a will higher than the will of man. The history of man's progress, moreover, when taken together and looked at as a whole, strengthens this view and makes a very fascinating study. The difference between the naked cave-man and the well-groomed, well-bred, cultured man of our own day is very vast indeed. The contrast becomes all the more striking when we go deeper than their exterior and look into their minds. In the primitive man we hardly find anything more than what we call animal instincts and feelings, with a faint possibility of something higher that puts him a little above the wild beasts he lives among. This slight promise has budded and bloomed in time, and gaining in freshness and vigour with each succeeding generation, has developed into the keen perception, the clear, systematic thinking, the power of inference and the finely accurate expression of our deepest emotions and subtlest thought that has made the modern wonders an actual reality.

The progress has been very slow and its story goes so far back into the past that the vision of the antiquarian becomes blurred and indistinct long before the beginning is anywhere near in sight. It is difficult to say how long the process has gone on, and it would be altogether absurd to try to ascribe the progress to any one nation or system to the exclusion of all the rest. Thousands of nations and cultures have paid their quota to the common good, and in the archives of knowledge upon which we now draw at pleasure there is not an iota for which we are not indebted to the countless millions that have gone before. China contributed her share very early in the world's history and the centre of civilisation then shifted on towards Egypt. The Greeks and the Romans came next with the great systems of Krishna, Ramchandra and Buddha trying to educate and uplift humanity in the Far East. Christianity then took the field 1,900 years ago, to be followed by Islam 600 years later.

The way in which different nations have caught the germs of progress one after another is one of the most remarkable facts in history. Driven by a divine force emanating always from the personality of some religious reformer, we find a multitude of peoples living in an endless variation of environment and circumstances, but all clambering up the different hills that lie at the base of a towering mountain peak which is their common goal. Each group when it climbs to the top of one hill becomes conscious of its achievements, dwells more and more upon them, pauses a little to regain breath, forgets whither it is bound, becomes indolent, proud and grasping, and through its own follies finally comes to disaster



on the steep inclines on the other side. The moment when the desire to work for the common good begins to fade and its own superiority to strike as investing it with the right to exploit his fellow-beings is the last moment of its glory. Forces of disruption and decay then become active, and after a century or two it sinks into oblivion and is heard of no more. The spirit of divine inspiration has caught some other struggling group meanwhile, and the book of human history opens afresh on a new chapter.

The unfailing regularity of the phenomenon, the settled tenor of events ever towards something better, something higher, with which no war, no revolution, no conflict, no catastrophe has ever interfered, the way in which evil has been persistently killed out and the good left to survive, all point to a divine purpose—to the hand of God that invisibly but firmly is leading humanity towards a higher and still higher perfection. We stagger and stumble, and often fall, but the celestial lights beckon us on towards those heights where, rising above the turmoils of passion, man shall learn to know his Creator and knowing Him become a demi-god himself.

As has been observed before, Christianity and Islam are the last to enter the field, and world history since their inception is, more or less, either a record of one or the other, or a record of the conflict between the two. When the Holy Prophet of Arabia began to preach Islam, Christianity was already firmly established on a considerable portion of the known world. The benign influence of the new faith soon created a powerful nation out of materials as loosely scattered about over the Arabian peninsula as its loose sands that the desert winds blew about or the sand storms lashed into fury. The presence of a neighbour full of the young vigour of life became disquieting to the Roman and Persian empires, and alarmed out of their wits they set about trying to check its power. This fatal policy started a conflict that has continued all through the thirteen centuries that have elapsed since those days.

As always happens when obstacles are placed in the way of an unbreakable force, the Muslims quickly overran the major portion of two continents and began knocking at the gates of the third. They marched across Northern Africa, reached the shores of the Atlantic, and crossing over into Spain, established themselves firmly in that country. Another branch planted itself on the Bosphorus, while yet another pushed on towards India. But by this time they had reached the summit and now began to go down the slopes—to sink into the ditch and rot there until a new life could be infused into them. They caught the germs of those fatal tendencies which assail power when its wants are well supplied and it



regards itself secure from outside enemies. The essentially religious character of the Muslims, moreover, had given rise to a class of learned men who came to be looked upon as custodians of the Faith, and their decision upon all matters of religion regarded as final. Once left in their hands, religion soon became synonymous with ignorance and bigotry and ceased to go further than the outward performance of some religious services and ceremonials. Its beauties were lost sight of and the divine mission to which it called was forgotten. The inestimable guidance which it provided was thus ignored and its propagation neglected by those very people who were entrusted with its guardianship, and struggling humanity was left to proceed as best it may. The Muslims' ceasings to function as "The best peoples raised for the benefit of mankind," a rapid decline set in which has gone on ever since.

Europe, on the other hand, was at this time smarting under the disgrace of three crushing defeats—in Spain, in the Holy Land, and on the shores of the Bosphorus. The old trade routes with the East were in the hands of Muslims and the pressure to discover and open up new highways of commerce with India and the Far East was urgent and continuous, and as such it gave a powerful impetus to the spirit of adventure and exploration that lies dormant in every breast. The desire to avenge past defeats was kept alive by the dominance of Muslims as a world factor and served as yet another incentive to keep Europe wide awake, while the Muslims, lulled into a sense of security, gradually sank into sleep that has become almost the sleep of death.

This age-long struggle is now nearing the final stages in its history. Judging by the appearance of things, it seems that the days of Islam are now numbered. Torn by internal conflicts and constantly harassed by watchful enemies the vast empire of Islam has dwindled down to a few narrow strips held by the Muslims more through the jealousy prevailing among their enemies which does not permit any one of them to secure an advantage which the others cannot share. The universal brotherhood inculcated by Islam in which all national, racial, local and individual interests were eclipsed and left behind in a wider movement has been replaced by an eager pursuance of individual aims. To-day, when the Muslims in the Near East have taken up the catchwords of self-rule and self-determination the world is wondering at this rapid change from the age-long traditions of international unity. The change, however, has not been sudden: it started when the Moors were driven out of Spain and the Turks, then at the height of their power, remained unconcerned and sat looking on. The disintegration has gone on slowly and imperceptibly ever since, till it has



ended in a Turkey thinking more of itself than its provinces and the provinces looking to their own interests as something apart from the interests of the Central Unit. Some people have sought to strengthen the crumbling debris and revive the old spirit of an international solidarity in Islam through the Pan-Islamic movement. But having herself dealt Pan Islamism the first fatal blow so clearly, Turkey was not destined to benefit by this movement. As a matter of fact, attempts on this line have done more harm than good. They alarmed a group of powerful enemies and a strong combination of foreign policies reduced Islam to such a plight that its regeneration will be nothing short of a miracle. Secret understandings sliced off lands, and the big powers have appropriated them according to their convenience. Turkey, who was the last to retain any vestige of power, was, before the war, referred to in the European Courts as the Sick Man, and the politicians discussed what they should do with this land when the Sick Man came to die—and then they found themselves face to face not with the collapse of Turkey, but with the Great War of 1914.

The effect of this war upon Europe has been an accentuation of all its problems. Unemployment figures have swelled, class struggle has become more bitter and disturbance of the proportion between the male and female population is causing no little anxiety to those who can measure its effect upon the morals of a nation. Two other changes which have developed out of the war, or were appreciably accelerated by it, are indeed very fortunate. One is a feeling that is almost akin to a feeling of respect in the heart of the European for the Orientals when the Indians and the Africans went to their death in thousands for a foreign flag and a cause that touched their lives but remotely; the magnanimity of their supreme sacrifice could not but touch deeply the hearts of their European comrades and give a new colour to their relations in future. The other change that developed on the battlefields is a growing disgust for the machine-like singleness of purpose which European institutions have developed in their aim of acquiring wealth and power and then frittering away life's splendid opportunities in a ceaseless round of dinner parties and dances or in cutting each other's throats. In the solemn hours when one stands face to face with death, such thoughts acquire an intensity which leaves a lasting impression and colours all our future reflections. The highest achievements of Western civilisation, totally devoid as they are of any spiritual significance, have thus begun to appear as manifestly sordid and mean as the object of man's life.



In all these changes, man's own nature and the force of circumstances can be plainly seen driving Europe towards a day when it will realise the futility of some of its aims, and its desperate situation as regards its economic and social problems will make any change in the existing order welcome to it only if it holds out a prospect of relief from its distracting cares. A strong, robust man often will not worry about calling in a doctor if he gets a slight headache. But when the pain becomes splitting he is only too glad to try any remedy that may hold out a decent promise of relief.

That in Islam lies the only chance of salvation for Europe is not very difficult to perceive. The disease that Europe is suffering from and which can easily become fatal if care is not taken is, roughly speaking, threefold in nature. It includes a number of economic problems, of social evils and perhaps as many tangles in the threads of its political life. Islam has sure remedies for all these, but here I will refer to only one, which is the most dangerous, i.e., the split between capital and labour. The economic theory of Islam is such that on the one hand it prevents that over-accumulation of capital which becomes detrimental to the interests of the poorer classes, and on the other gives a fair chance for a reasonable accumulation because it is in the interests of mankind inasmuch as it helps production. But while recognising the necessity of a certain amount of capital it does not forget that its accumulation in the hands of comparatively few seriously handicaps those who have not got it. In order to safeguard the interests of these it has got the institution of Zakat. Every man who owns a specified amount of cash or property has to pay a certain percentage of it to the public treasury. The sum thus realised is to be spent on the poor—in providing them with better education, better homes and in giving the deserving among them a fair start in life. Zakat means purification and implies an admission that owing to the lack of a competent standard for measuring and evaluating the parts played by capital and labour in production, the returns of the one and the wages of the other cannot be apportioned quite equitably and that labour suffers a loss in this way. But to leave the labourer and the capitalist to decide exactly how much this margin of loss comes up to would be throwing a perpetual bone of contention between them because the question is by no means easy to decide. Islam therefore leaves wages to be controlled by the ordinary laws of supply and demand, but compensates the labourer for his loss in another way. Islamic theory, therefore, neither runs the risk of splitting labour and capital into hostile camps nor does it involve the arbitrary appropriation of all our earnings by the State and a complete negation of



the rights of private property. It recognises fully the importance of capital, but at the same time protects the poor against the evils of capitalist regime by minimising the handicaps of the one at the cost of the other. European States have now realised the necessity of some special aid to the poor, but their activities are so far solely confined to the housing problem, and even that is by no means tackled adequately. Islam has also another very great advantage over the European system in this respect. It champions the cause of the poor with a thoroughness and a delicacy of feeling that cannot but appeal to humanity. What the poor miners are now receiving in the form of food and clothing is after all the charity of their neighbours. In Islam it is not so. Zakat is a tax levied upon the rich and to this part of the income of the State the poor are entitled, not as to the charity of their neighbours but as to a legitimate right for which they need be beholden to no particular individual or group. The industrial crisis in Europe cannot but soon open its eyes to the value of these advantages. For the social and political evils also, Islam has equally sure remedies, and the day is not far distant when bleeding humanity will apply these balms to its gaping wounds and burning bruises, and after its terrible sufferings at last breathe in peace.

But for the Western world to recognise the excellence of Islam, it was necessary that its teachings should be conveyed to it. The people, however, who had been entrusted with its propagation, had themselves lost sight of its beauties, and following blindly their ignorant and bigoted Mullahs had twisted Islam quite out of its original shape and proportion. Deteriorating in belief and practice they disfigured its fair form and made it look abhorrent. To revive it in its original purity, therefore, God raised another of His chosen ones, whom He called The Promised Messiah, and revealed these truths to him anew. His followers are now busy carrying his message all over the world. Although he was raised to serve Islam the bitterest opposition nevertheless came from the Muslims themselves who, led by their Mullahs, retarded his work and made it infinitely more difficult. Then came the Great War and through it the increased contact with the West. Through this contact the Muslims have at last discovered that ignorance is a curse and coming generations have taken seriously to education on Western lines. With education has come a new vision and a new mentality. The hold of the Mullah has been loosened and the absurdity of some of their priest-made beliefs which are equally opposed to the spirit of Islam as they are to reason has been brought home to them. Such beliefs are now fast disappearing, leaving the way



clear for the spread of the real Islam through the spread of Ahmadiyyat. But as these beliefs were held to in the name of Islam, their renunciation looks like a renunciation of Islam itself and misled by this, Christian missionaries are exulting in what they call the Victory of the Cross. They believe that Islam has yielded before the Western impact and that the westernization of Moslem countries cannot but lead to their adoption of Christianity. This, however, is no more than a happy delusion. Is it not a fact that Christian Europe has through the influence of its culture, drifted on from Christianity to what is now called Secularism? Even if it comes to the worst, therefore, westernization of Muslim lands may lead them over the same course to the same end. The final triumph of Islam will in that case be delayed by, at the most, a few centuries. What seems more probable in the circumstances is that as soon as the influence of the Mullah and old prejudices have been wiped out the Muslim world will hail Ahmadiyyat, as it is nothing but Islam in its original form. That westernization will ever lead to Christianity has been made impossible by the very circumstance which seems to have shaken the foundation of Islam. Contact with the West has led to knowledge, and knowledge has led to westernization. Westernization has in turn led thousands of students, commercial travellers and tourists from every Moslem country to Europe. The impressions they carry back of Christianity are not that it is now the prevailing religion in the West. The deserted churches tell them another tale, and when they go back to their homes no amount of talking can remove from their minds the impression that the failure of Christianity to meet its requirements has been admitted by Europe, and that it would be sheer folly on their part to take to a system that is being discarded in its own home. The huge resources of the Christian Missionary organisation and their untiring systematic efforts may gain some converts, for a time, among the uneducated, but the completeness of the contact has excluded any possibility of permanent advantage accruing out of it to Christianity. In Europe, meanwhile, a new spirit of tolerance is abroad and the pressure of its problems is making it more attentive to those who claim to know of a remedy for its ailments. Out of the very chaos that appeared to have choked out the breath of Islam, God in this way has created new forces in its favour—not because He is the God of Islam alone and not the God of the rest of mankind, but because all His creatures are equal in His sight and they are well-nigh on the brink of destruction and the only chance of safety lies in Islam.

All praise be to Thee O Lord. Verily Thou createst Life out of Death and Thy ways are past finding out.



## Islam : A Religion of Life.

(ZUBAIR TRIMINGHAM.)

Our religion must be a soul-releasing reality, a spiritual pilgrimage. It is this pilgrimage which is the supreme concern of the human race. Men are realising to-day more strongly than ever that there is something within the universe, within themselves, without which they cannot progress. To-day men are searching for a Light which will convince their dazed and bewildered minds that their experience of the Divine is not a myth, but the most real thing in their lives. Men are realising that life is impossible without God, without that Companion who, we read in the Qoran, "is nearer to us than our life-blood," who is the "Light of heaven and earth."

Men are troubled to-day. This troubledness is resulting in the despairing wistfulness of many thinkers around us, in the prophetic clearness and conviction of many mystics both in the East and the West. The search for the light is an urgent one and the guides are rare. I should like to make an attempt to show how the beliefs, practises and feelings of Islam can fan the Divine Spark within man until it approximates to the Divine Flame.

Islam involves, first of all, submission to the will of God; and secondly, an intense consciousness of the spiritual relationship existing between God and man, between the Perfect Personality and imperfect personality.

Islam is an essential part of the development of life in the world. God expressing Himself in the universe, expressed Himself through Islam to the people of the world. Religion of some sort is universal. Wherever we find a group we find a religion. Man can never feel self-satisfied, because it is the very essence of his nature to realise the gulf between himself and God. Religion issues from the effort to bridge this gulf. Man has a vague hunger, a longing for contact with the Complete Personality; he desires a source, an end. The more he learns about himself, the more he realises his incompleteness, his innate urge sends him on the quest, and the closer his contact with the Supreme Spirit the stronger his hunger becomes, his agony of separation grows deeper. We call this quest or path the "tariqat." Man's quest is the outgoing of



this innate feeling, which claims contact with the unseen Reality, which feels that there is an infinite Personality, surrounding all, drawing him upwards into Himself.

The relation which every living human soul seeks to maintain with God is essentially a dynamic relation pervading the whole of life. The word which we use in Islam for this life-reality is "nur," the divine pulsating Light:—

"Allah is the Light of heaven and earth. . . .Allah guideth with His Light" (XXIV: 35).

"We are closer to him than his neck-vein" (L: 15).

"The East and the West are God's: wherever we turn He is present with us" (II: 109).

This "nur" is such a relation as will fully sustain and allow the complete expression of the divine life energy of each separate personality of the groups and the whole social personality. It is that thread joining the lower to the complete Personality.

Our finite personalities are composed of a fusion of cognition (knowing), conation (acting), and feeling at one and the same time, but one of these is always uppermost. They are represented in us in unequal proportions. The perfect religious life is the simultaneous activity at one and the same time of these three—in exact proportions—a perfect fusion of knowing, feeling and acting. The religious life should act as a whole, it should be perfectly balanced. The goal of the quest—union with God—can only be accomplished by this fusion. God is complete Personality, but there is always a thread joining the lower to the higher levels of personality. The higher type can understand the lower, but the lower can never fully understand the higher. This understanding becomes much fuller and more complete if the bond of love exists between the lower and the higher types of personality, such as exists between the parent and the child. God understands man fully, but though God is infinitely beyond the range of human comprehension, yet He loves the lower person. Transcendence never destroys continuity. The attributes of God are beyond the range of human comprehension, yet the same thread of continuity does exist between man and God. There is no limitation in God. Man's limitations are created by himself. Death does not interrupt his quest, his expression is inexhaustible. His personality is characterised by evil, ignorance, suffering and sin. Every live personality strives to get rid of these—they are not inherent. What is inherent is the faculty of ridding ourselves of these evils.



Islam places great emphasis on beliefs. Beliefs, if positively known, provide a firm basis for our future building-up of the framework of our activities. Beliefs must be adopted. All our knowledge generally raises, supports or generates some belief. Knowledge carries the mind onward towards belief. Knowledge cannot really be separated from personality—a person knows, feels and acts at the same time. Advancing knowledge need not necessarily mean a gain, but advancing knowledge has enabled man to build up nobler ideals. Knowledge is not something built up in men's minds, it is a revelation of the real universe.

I have said something about the greatest article of faith in Islam—belief in Allah. God cannot be described in terms of anything finite. The "names" given to Him in the Qoran are attempts to help the Muslim to realise the infinite personality of God. Islam teaches that (1) God is ONE, infinite Spirit:—

"Say: He, Allah, is One, Allah is He of whom nothing is independent." (Sura, C).

(2) We can realise God through goodness, beauty, knowledge and devotion. (3) God, the Source, the Creator of all, is personal. I have already said that God possesses the attributes of personality in equal capacity, that there is perfect balance between them. (4) His supreme attribute is Love, Pity, "He is the Indulgent, the Loving." (LXXXV: 14). Love is the one thing which the transcendence of God can never outrange. The whole of creation is tied to God by bonds of love. God's creative activity must be sustained by a love which infinitely transcends any human conception of the highest love.

Allah, the self-revealing Spirit, is a living God, a creative personality. Not only is He immanent in the universe, but He is also transcendent. Many people to-day have a low idea of God because they identify God and man too closely. Islam gives us the thought of God adequate in both ways.

"Our Lord is He who has given to everything a creation suitable to its nature and then directed it to attain its desired perfection." (XX: 52).

"And the whole system of cause and effect ends with thy Lord." (LIII: 43).

"All things pass away and what abideth for ever is the face of thy Supporter, the Lord of Majesty and Glory." (LV: 27).

"God cannot be seen with the physical eyes, but reveals Himself to the inward eyes of man." (VI: 103).



In Islam we believe that God is the Supreme Subject because in Him man's ideals can find a permanent home. We believe that man cannot attain to full knowledge of the Reality except through Islam, complete resignation to the will of God. Nothing can satisfy man but God. The Muslim longs for oneness with the Infinite. The Promised Messiah writes:—

“The true and eternal union which affords the highest bliss is the union of man with God.”\*

As we watch man in his sublime struggle throughout the ages we see that he is striving to reach that which is at once his Source and his Goal. God is Spirit, not abstract Being. God alone can say: I Am. God is all that we are striving to be. God is the Goal of humanity.

Another article of belief in Islam is revelation from God. As Islam believes that God is eternally creative, it believes that the door of revelation is ever open. God is Spirit, and spirit is ever self-revealing. Many persons have had a greater sensitiveness of contact with God and thus have a very real contribution to make to our knowledge of God. Those with whom this sensitiveness of contact was greatest have been the prophets and teachers of mankind. Such discoverers were Confucius, Buddha, Socrates, Jesus, Muhammad and all the other religious teachers of mankind. Their authority rests upon the consensus of the tests given to their revelations. True religion rests upon our experience of the Divine Voice within our souls and we yield obedience to these prophets, not because the faculty of revelation has been lost, but because we can test their religious discoveries and find whether they are true through our own religious experiences.

Religion rests upon revelation. It is the revelation of God, the Infinite Spirit, to man's finite spirit, by and through the action and will of God Himself. There is nothing artificial or unreal about this, it is an intense living experience, which by contrast makes the physical universe seem unreal. The Promised Messiah writes: “We find the principle of attraction towards God distinctly implanted within us and instinctively impressed upon our hearts. God approaches His servant and speaks to him and within him. He makes His habitation within his heart and draws him up to heaven.”

Conscience is our conscious apprehension and interpretation of God working within man, which is inseparable from him. Con-

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\* “Review of Religions,” Vol. III., 1904.



science is imperfect simply because it is human, but that which it seeks to reveal is a universal and perfect personal Spirit. The emergence of conscience marks the self-conscious being. Conscience has authority, it requires that its prescriptions should be followed. Conscience has no hesitation, the appearance of directness means that we are so experienced in right decisions that we have not always to think them out. If we make a habit of making good decisions, we shall be prepared for any big test that may come. Conscience is a mark of man's estate as a moral and spiritual being.

It must be understood that God does not come into one's life from without, for He is already within:—

“If My servants ask thee about Me, lo, I am near.” (II: 182).

“The Divine Impression on the nature of man with which all men have been created.” (XXX: 29).

Man's whole progress is due to the Divine Spirit, without which he cannot develop. God is within every man, but many are not aware of it. We must discover and develop our faculty for knowing this Inner Spirit. The desire for communion with God is innate in man and it is from this desire that religion was born. The current ideas of God throughout the orthodox Islamic world are not wide enough, they must be widened and deepened. The seeds are there. We even have a Christian missionary writing, “The hold which mysticism has upon Muslims, and the reality of the part it plays in their religious life, cannot be exaggerated.”†

The article of faith—the measurement of good and evil—has so often been confused by what is known as fatalism. The Qoran does not teach the doctrine of predestination. The Qoran states that man is a morally responsible being, and that being so, he must be free.

Evil and moral freedom are correlative. Evil is concerned with the will. The systematic activity of the whole personality is expressed in the will, which even in the highest animals is present in a very undeveloped degree. It is the development of the will from this very rudimentary form which underlies the progress of human personality, which becomes more and more self-determining. By the very act of becoming self-conscious a being becomes self-determining. Our actions are determined by us, not for us, and therefore we are free. Man's choice is limited only by his knowledge. Evil comes into being when man recognises two courses, a higher and a lower, and deliberately chooses the lower:—

† Canon W. H. T. Gairdner in “The Moslem World,” Autumn, 1928.



"And whatever befalls you is the consequence of your own actions; and God suppresses many evil consequences of your errors." (XLII: 30).

The situation must be judged, too, according to the knowledge possessed by the individual:—

"On the day of final retribution causes which had impeded the progress of man over which he had no control will be taken into consideration." (VII: 7).

At the same time the individual must possess some acquaintance with his duties to his society. If an individual in a primitive tribe commits that which will be thought to be evil in a higher stage, but which is allowable in his society, it is not evil, unless he has risen to a higher knowledge than is possessed by his society.

The nature of evil is objective rather than subjective. It is the opposition to the upward movement of the universe. It is fore-ordained to be defeated. Thus is the Divine Purpose fulfilled in the spiritual universe.

Evil is, in the long run, self-destructive; it has no real place in the universe. The Khalifat-ul-Masih writes: "According to the Qoran sin has no independent existence. An infringement of a natural or spiritual law is termed a sin, and the existence of sin therefore does not offend against the Beneficence or the Sanctity of God."†

These natural and spiritual laws are unchangeable:—

"And the sun runs to a term appointed for it; that is the ordinance of the Mighty, the Knowing. And the moon, We have ordained for it stages till it becomes again as an old dry palm branch." (XXXVI: 38-39).

The whole physical universe is a perfectly-ordered structure. The world is the embodiment of the purposiveness of the Infinite mind for whom all finite phenomena exist as objects.

Moral experience is no mere matter of usage, it is an absolute inalienable part of personality. Evil lies in repudiating these laws of the universe. Moral experience is innate in a person, it is an inherent part of personality. God is severed from man by wrong.

"Surely We have shown man the way it is for him to be thankful or unthankful." (LXXVI: 3).

"And upon God it rests to show the right way. . . . And if He were to exercise His own will He would guide all into right." (XVI: 9).

† Ahmadiyyat, p. 6.



Jalal-ud-Din Rumi writes :—

“ The word ‘ compulsion ’ makes me impatient for love’s sake.  
 ’Tis only he who loves not that is fettered by ‘ compulsion,’  
 This is communion with God, not ‘ compulsion,’  
 The shining of the moon, not a cloud.” §

Pain and suffering are the natural and unavoidable accompaniments of our conscious sensitivity and perceptivity. If suffering were absent, feeling would be absent too. Suffering and pleasure are naturally correlative.

Suffering is a necessary factor in the universe, its functions are restraining and remedial. Suffering is not without motive or purpose, it is a means towards some good which could not have been attained otherwise. Progress is measured by suffering.

One of the greatest of all our problems is that concerned with our obligations to society and to its historical institutions. Islam as a visible institution is a form of organised society which covers the whole of life. In a complete state it should be rather that of an organism than of an organization, the relationship of members should be a vital relationship. In its highest states when it is thought of as a “ self ” in which our individual life is fused, there is no question of authority. That is the ideal society, but in ordinary experience we find the individual regarding the external organization of Islam as something external to him.

The individual in Islam has to take over into his experience the gains of all the past ages. He must overcome his irregular tendencies by learning “ submission ” to a larger and wiser group.

Islam as a visible institution ministers to man all through his life. Man has his own creative work to do, he has to make his own contribution to the life of the world. Islam to many of us is a venture of faith, the great task of living and extending the Islamic society on earth is the divine adventure to which we are called. We must realise that God is here in the midst of His world, in the midst of our lives. It is our mission to go forward with our ideals. We must put our vision into practise here and now.

Islam is above all a personal quest. Through it we seek to find the great Companion. There is that within us which is unique and which points towards the future. We here link up our soul with that which is alone Real and in true life, true worship and true brotherhood we reach out to the meaning of Islam.

§ R. A. Nicholson, “ The Idea of Personality in Sufi-ism,” p. 56.



## The Injustice of Some Remarks of the Rev. W. Cash Upon Islam.

(S. NIAZ).

The fact that old prejudices die very hard is strikingly illustrated by "The Islamic World in Revolution," by W. Wilson Cash. A book of about 200 pages, it has tried to cover the entire field of recent events in the vast expanse of the modern Muslim world. Whether Mr. Cash has succeeded or not in giving a true picture of the present and in bringing out the background on which it has been painted, is not the point that we intend to discuss here. What interests us more is his way of interspersing his narration and argument with occasional remarks about Islam being a religion of the sword, intolerant, and aggressive in its dealings with non-Muslims, and about the "untold sufferings" that it has caused to millions of people.

Before proceeding to examine the truth of this statement we give a few quotations from his book:—

"Arabia and England were both wrapped in Pagan superstitions. A messenger of the Cross was seeking to win England for Christ while Mohammed was cementing Arabia in a new faith. Neither knew of the other's work, but ever since, Islam and Christianity have been facing each other, both claiming to hold a divine message, both missionary in outlook, the one proclaiming the sword of 'God and Mohammed,' the other teaching the way of the Prince of Peace."

"They (Muslims) offered the inhabitants of each city they conquered the choice of three things: To pay tribute, become Muslims, or die."

"It (holy war) is laid down in the Quran as a religious duty established by Divine authority and ordered by God for the propagation of Islam."

"A great torrent (the Arab expansion) that carried with it untold sufferings for millions of people was poured out on to the world."

"The Muslim war cry was for the Faith, Kill! Kill!"

"It is true that for eight centuries all the power of a Muslim Government was used without restraint to bring India under the yoke of Islam."



A quotation from the introduction by Sir Edward Denison Ross, Ph.D., Director of Oriental Studies in London, to the new edition of Sale's Translation of the Holy Quran will, we think, read very well with these quotations :—

“ For many centuries the acquaintance which the majority of Europeans possessed of Mohammadanism was based almost entirely on distorted reports of fanatical Christians which led to the dissemination of a multitude of gross calumnies. What was good in Mohammadanism was entirely ignored, and what was not good, in the eyes of Europe, was exaggerated or misinterpreted.”

“ It must not, however, be forgotten that the central doctrine preached by Mohammad to his contemporaries in Arabia who worshipped stars, to the Persians who acknowledged Ormuz and Ahriman, the Indians who worshipped idols, and the Turks who had no particular worship, was the unity of God, and that the simplicity of his creed was probably a more potent factor in the spread of Islam than the Sword of the Ghazis.”

“ Islam although seriously affecting the Christian world, brought a spiritual religion to one half of Asia and it is an amazing circumstance that the Turks, who on several occasions let loose their central Asian hordes over India and the Middle East, though irresistible in the onslaught of their arms, were all conquered in their turn by the Faith of Islam and founded Mohammadan dynasties.”

“ The Mongols of the thirteenth century did their best to wipe out all traces of Islam when they sacked Baghdad, but though the Caliphate was relegated to obscurity in Egypt the newly-founded Empires quickly became Mohammadan States, until finally it was a Turk who took the title of Caliph, which has been held by the house of Othman ever since.”

In the presence of these paragraphs no further comment seems necessary on the remarks of the Rev. W. Wilson Cash. These accusations are old enough not to merit any fresh notice, as they have again and again been proved to be quite groundless. If they came from a person who had not had an opportunity to learn the truth about them they would not denote anything more than lack of correct information. But coming from a man of the standing of the Rev. W. Wilson Cash, whose studies in connection with his missionary work ought to have given him a better knowledge of Muslim history, they speak of either an ignorance that is inexcusable in a man of his experience and knowledge or an inability to see the truth on account of preconceived notions. Even



if it be granted that Islam is a religion of the sword, and that the war cry of its followers really was, "For the faith, kill, kill," the accusation does not seem very dignified when coming from the advocate of a religion, the aggression and aggrandisement of whose followers is a fact of world history. When facts speak as plainly as they do in this case it does not make much difference whether you call that religion the "Way of the Prince of Peace" or by any other name. The way of the Prince of Peace was actually the way that leads to peace, but the path followed by his followers in their colonization of the two Americas and the islands of the Pacific is rather the warpath of the Indian whom the Christian lambs have silently and systematically extirpated during the course of a generation or two. That their own lands have become unhealthy and their own climes uncongenial for them, so much so that they are quietly dying out is a significant fact, and though the silent efficiency with which the sinister project has been brought to a successful close is very commendable, nevertheless some hideous wounds through which the life blood of millions has flowed out become visible through the transparent conscience of some honest individuals. It may be true that for eight centuries the power of a Muslim Government was used without restraint to bring India under the yoke of Islam, but the present ratio of Muslims in the population of the country bears no trace of these wholesale forced conversions. Delhi has been the capital of a strong Muslim empire for eight centuries, but the climate of India has never started to get uncongenial and unhealthy for the Hindus and even after such long period under a foreign rule they far outnumber the Muslims and retain a position of greater importance in every respect, particularly in that part of the country which lies round about Delhi.

The expansion of the Arabs has been described by the Rev. W. Cash as the pouring out on the world of a great torrent that carried with it untold suffering for millions of people. The language and metaphor are very poetic, and in keeping with this fact, the "untold sufferings of millions" also have scarcely any reality outside the writer's imagination.

These and other similar accusations however can be ascribed to lack of correct knowledge; but there are unfortunately some other statements in the book which leave us no chance to suppose such a thing. There are plain instances of a deliberate distortion of facts and the statement that the Holy War is laid down in the



Qoran as a religious duty established by Divine authority and ordered by God for the propagation of Islam is one of them. We hope that the reverend gentleman will excuse us if we find it difficult to accept his bare word and venture to ask him for the quotation from the Holy Qoran. We shall also be obliged to him if he will kindly furnish us with the necessary reference of that verse of the Qoran which teaches "that the world is flat."

As for Alexander reaching the place where the sun sets and found it setting in a pool of mud, we think the Rev. W. Cash is referring to XVI. : 86. But the verse simply means that Zul Qurnain went towards the West until he came to a vast expanse of marshy waters that seemed to stretch far beyond the horizon and the sun when it set in the evening appeared to be going down into these marshy waters. People who have been at the seaside know that the sun actually appears to be going down into the sea when it sets. The verse in question does not say anything more.

The Rev. W. Cash has observed, moreover, that the Muslims have for centuries stood for the persecution of the Christian faith and the massacre of its followers. This statement, however, conflicts with some other historical facts which are admitted even by the worst critics of Muslim political power. Professor Levonian is an Armenian Christian, and as his book, "Moslem Mentality," bears witness is not very friendly towards the Turks. Yet in his chapter on the "Moslems and Oriental Christians" in this book he has had to admit that the "Milletts" of the Oriental Christians enjoyed a number of privileges and that even temporal powers were granted to them in addition to their ecclesiastical functions.

In spite of the fact that some of the modern European Governments are very just and claim to be a good deal better than any the world has known so far, the Rev. W. Cash, we are sure, will not be able to tell us of one instance in which a subject race has been granted temporal powers under a foreign rule. About the "massacres" which the reverend gentleman feels so keenly, it must always be borne in mind that foreign interference on their behalf from as early in history as the beginning of the Crusades has made the Christians living under Muslim rule defiant and rebellious, and they have been constantly scheming and plotting against the Government. As was natural in these circumstances, they were punished whenever their nefarious plots were discovered. One may call these occurrences by whatever name one wishes to, but this is the truth about them.



In the end we must offer the Rev. W. Cash a word of sincere advice. On page 60 of his book he writes, "The story of India for the next three hundred years is one of the growing influence of Europe upon Eastern life and trade, the exploitation of India's wealth to swell the dividends of foreign companies and among Indians themselves a deepening race hatred between the Hindus and Mohammadans." That race hatred between Hindus and Muslims should have developed with the increase in European influence is a statement that is likely to strengthen the hands of a certain class of Indian politicians, and therefore appears to us to be lacking somewhat in tact; or perhaps it is just a weakness of expression, for we are sure the author can have had no intention of suggesting a connection between the increase of European influence in India and the deepening of race hatred between the two major communities.

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## Book Review.

( "BUDDHISM, THE SCIENCE OF LIFE," by Alice Leighton Cleather and Basil Crump. (China Booksellers, Ltd., Peking. 5/-).

This is an interesting book, the authors of which, failing to find satisfaction in Christianity, have looked towards the East and found the solution of their problems in Buddhism. "I had long been dissatisfied," says Mrs. Cleather, "with Christianity, which failed to supply the deepest needs of my own mind, because it offered no reasonable explanation of the doctrines its votaries are called upon to embrace, relying entirely on 'authority' and 'faith.' Its dogmas seemed to me to be untenable and unphilosophical, particularly that of a personal god who arbitrarily rewards and punishes."

Buddhism, in the opinion of the authors, contrasts favourably with Christianity because, in the first place, it offers an adequate and convincing explanation of the inequality of human lot. "If



there is a law of perfect Justice, the Buddhist argues that, from the different conditions and fortunes of men we must conclude that there must have been previous states which taken together will balance the good and bad luck, the happiness and misery of all beings." Secondly, "the Esoteric Philosophy proves and gives means to every man (through the practice of Raja Yoga) to ascertain the undeniable presence of a living God in man himself." Buddhism, above all, provides an absolute knowledge regarding the destiny of man and the deeper problems of life, and supplies a practical remedy for all the troubles which beset the lives of men, whether as individuals or as nations. "Let anyone begin seriously to put these principles into practice, and he will find his troubles melting into thin air."

As to what these principles exactly are is not very clear from the book. The doctrines of Karma and transmigration of soul seem to have great fascination for Mrs. Cleather but the plausible explanation of the inequality of human lot which these doctrines offer can not stand a closer scrutiny. If disease and suffering and poverty are the result of our actions in a past life, how is it that some drugs can alleviate pain and cure disease, and perseverance and diligent labour lead to comparative prosperity. Is it because they possess the miraculous power of changing the character and quality of our past actions or because our actions of to-day go to create our world of to-morrow? Why should we not say (and the way in which our daily actions are followed by their results seems to support this view) that the conditions of human life from day to day are determined by man's actions in this very life rather than by his conduct in some previous existence?

The book, however, seems to be a simple statement of Buddhism as it is understood by the authors, and the establishment of the truth of its principles and teachings does not seem to be its aim. This is rather a pity, because it would have been interesting to study those arguments which have led the authors to believe that "the attainment of conscious immortality while yet on earth in a body is possible for every human being" and that "there is no Deity (creative power) apart from man himself"—we wonder whether the authors could have told of some personage by way of example who has actually attained such immortality, because apart from the lively interest that a claim of this kind cannot fail to create, the personal, positive and convincing evidence of such an immortal man would wipe out all irreligiousness and make the truth of Buddhist doctrines for ever unassailable.



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THE LONDON MOSQUE,

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# The Ahmadiyya Movement.

The Ahmadiyya Movement was founded by Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, Ahmad came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Ahmad died in 1908, and the present Head of the Movement is Hazrat Mirza Bashirud Din Mahmud Ahmad, the second successor of Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

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**Miss HIDAYAT BUDD,**  
Our very energetic worker in Holland, who has recently  
left for Qadian.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## Notes.

### Divorce Laws in England.

We are in complete sympathy with the object of the Divorce Law Reform Union, 55-56, Chancery Lane, London, W.C.2, which is "to press, by every means in its power, for legislation to give effect to the recommendations of the Majority Report of the Royal Commission on Divorce and Matrimonial causes, and to break up the system of permanent separation without the power to re-marry."

In publishing the following extract from their Journal for April, 1929, we wish the Union every success in the achievement of their object.

Ed. R.R.

"Countless thousands of people have waited for sixteen years to see the recommendations of the Majority Report of the Royal Commission on Marriage and Divorce (1909 to 1911) become the law of the land. During those sixteen years many have passed away sad and fettered to the end; many of the later generation have married and found unhappiness, misery and degradation where happy married and family life was looked forward to. These have found to their bitter grief that to marry was all too easy, but to obtain freedom from such conditions means further degradation, or a continuous bondage.

To refuse English men and women the relief which is accessible to deserted men and women in Scotland is an anomaly, and it cannot be too often pressed home upon our legislators that desertion alone for four years has been a ground for divorce in Scotland since 1557, that the law has not been abused, has given relief to many thousands, and that no one outside the Roman Catholic Community desires a change. That English men and women have endured for so long the abominable injustices which arise out of the existing obsolete law is due to the general apathy and indifference to politics, and the traditional attitude towards questions of sex, and the



marriage relationship. Our legislators must be made aware of the unrest which is growing among young people who have a higher conception than their parents and grandparents of rights and responsibilities in marriage, and will refuse to be bound in future by the letter rather than the spirit of Christianity when the marriage has become for them a loathsome bondage."

## The Result of Mr. Gandhi's Experiments with Truth.

Mr. Gandhi is one of the most well-known political leaders in India. There was a time when he was hailed everywhere as the man who was to deliver India from its manifold miseries. For a time (when the Non-Co-operation campaign was at its height) his influence was supreme from North to South and East to West. A sudden wave of political consciousness surged through the masses, and carried away by the enthusiasm of the moment, everybody was anxious to do honour to the apostle of this new creed that was to free India from a foreign yoke. In the East, religion, even now, comes first and everything else afterwards. The highest place in the esteem of the people is therefore occupied by those alone who have done something for the religious uplift of their fellow countrymen. Wishing to give Mr. Gandhi a stronger hold on the masses, his admirers began to whisper about that he was really a great saint and religious reformer. The bulk of the people readily accepted this view—some ignorant Muslims went even so far as to say that he was a prophet and the expected Mehdi of the age.

Political careers, however, are often very uncertain. The Non-Co-operation movement heaved and rolled for some time, but eventually broke into foam and ebbed away. As a consequence of this failure, a depression amounting almost to despair settled upon Mr. Gandhi, although he fought hard against it. Taking his cue from Indian public opinion about himself (although perhaps unconsciously) the baffled leader retired into a life of self-discipline and self-purification. The impression upon his admirers that he was really a religious saint was in this way intensified all the more and the reverence which India shows to him now, is more of this nature.

The existence of God is the central idea in every religion. Mr. Gandhi's efforts at self-control and self-purification and his "experiments with truth" have, however, led him to the conclusion that "there is no God except truth." Those of his admirers who



insisted upon regarding him as a religious reformer will now find themselves in a very awkward situation. To have to prove a political leader to be a religious reformer sent by God, when he himself has never put forward that claim and when he does not even believe in any other God except truth, is not a very easy task and we wonder how they are going to do it!

## Observance of Sunday.

Our readers will be interested to hear that an "Imperial Alliance for the Defence of Sunday" exists in this country. They recently held a meeting, over which Archbishop Lord Davidson presided, "for the purpose of sanctioning an announcement by the Churches on the question of Sunday observance." In moving the chief resolution, which regarded the proposed statement to be "a timely, apposite and effective response to the urgent need for constructive teaching on the Sunday question," he said that "the statement now to be issued was an admirable expression and one well worthy of serious attention by those to whom it was addressed. He noted particularly the appeal to local authorities, because a great deal more was done and could be done by those authorities than some people supposed." "The whole object of the statement," he continued, "was to declare with restraint what were the underlying principles which made for a right understanding of Sunday as a day of rest and Sunday as a day of worship, and to do so without going into details."

## The Economic Position of Woman in the West.

Writing in the "Hindu Illustrated Weekly" of Madras, India, Miss Ellen Wilkinson, Labour M.P. for Middlesborough, says, "Women are still the poorer sex, partly because woman's most important work is, and must always be, that of wife, mother and housekeeper; and this is, generally speaking, unpaid work. Many respectable citizens will be ready to arise in wrath and deny this statement, but the fact remains that though a husband has endowed his wife with 'all his worldly goods,' though she may have an adequate allowance for general household necessities, in the vast majority of cases among the working and professional classes, she actually has not a penny she can call her own."



Western civilisation and culture takes special pride in the position which it has given to woman, and it would not be fair to say that it has not raised her status in society. Much, however, still remains to be done, as in some respects the fair sex is, as much as ever, the victim of grave injustice. Her economic position, for one thing, needs to be ameliorated. The remarks of Miss Wilkinson are a bare statement of truth, although as she herself has very aptly said, "many respectable citizens will be ready to arise in wrath and deny this statement."

It is a hard irony of fate that the religion that has done most to raise the position of woman, happens to be the one which, thanks to the unscrupulous propaganda of its enemies, is generally understood to regard woman as a creature without a soul, to whom no regard, no consideration, no respect, no kindness is due from man—a creature existing solely for his pleasure, without putting him under any obligation to her whatsoever. That these notions owe their existence to anti-Muslim propaganda becomes clear when one has read Sir Thomas Arnold's "Islamic Faith." The position which Islam gives to a woman is better than that which she occupies in any other System. Take her economic position for instance. When she marries she is entitled to a sum of money from her husband (to be determined by mutual agreement and based on the financial position of her parents and that of her husband). She is the absolute master of this sum and she can dispose of it in any way she likes. She is at perfect liberty to invest it or spend it or keep it with her. As mother, wife, sister and daughter she has a share in the property which her children or her husband, her father, and in some cases even her brother, may leave behind.

We earnestly hope that Miss Ellen Wilkinson will stand up for her sisters, in Parliament, and succeed in winning for them all these rights which Islam bestowed upon woman thirteen hundred years ago.

## G. K. Chesterton on Re-distribution of Wealth.

In a recent interview Mr. G. K. Chesterton is reported to have said that "the great masses of the population can only regain their lost liberty if the accumulated wealth in the hands of a comparatively small number of persons is distributed among them." This is very true indeed. If any such thing could be accomplished, the chapter of labour troubles would close for ever in world history.



Unfortunately, however, this is exactly where the difficulty comes in—on what basis to effect this re-distribution, and how to prevent the distressing phenomenon of a gradual split between capital and labour from recurring after some time.

The remedies suggested by economic thinkers—Socialism, Communism, distributism, etc.—all aim solely at preventing capital from accumulating in the hands of a few. This, in the first place, is well-nigh impossible. Individuals differ from each other with respect to their capacities for earning and spending money. Some can earn more than others and are, moreover, economical in their habits and more judicious in spending what they earn. Some, on the other hand, are mere spendthrifts with practically little or no ability to earn anything at all. Even if some means could be devised to make a re-distribution of the world's wealth on a more equitable basis, the difference in the earning and spending capacities of individuals would again open up a new chasm after the old gulf had been bridged. Lack of sufficient capital, moreover, can not but increase the cost of production.

The best solution of this trouble, therefore, will be one which prevents the over-accumulation of wealth beyond a certain limit.

As labour, moreover, does not get adequate remuneration for the simple reason that, as yet, no means exist for making a precise valuation of the part it plays in production, it is entitled to some compensation from the capitalist. A solution, to be successful, should therefore also be able to help labour in this direction.

Keeping these considerations in view, the teachings of Islam offer the best and most effective solution.

Its law of inheritance in combination with its prohibition of interest prevents over-accumulation of capital and its institution of Zakat (a tax levied by the State upon the rich and spent for the benefit of the poor) compensates the labourer for his loss in wages, which, as explained above, is unavoidable.

### “Pussyfoot” Johnson in Ceylon.

We are sure that our readers will peruse with interest and pleasure the following correspondence which took place between one of our friends in Ceylon and Mr. William E. Johnson, “Pussyfoot,” the world-famed advocate of Prohibition, of America, who visited Ceylon and delivered a number of lectures in that island in February last. Unfortunately, Mr. Johnson's letter did not reach our friend in time to enable him to avail himself of the interview that was offered.—Ed., “R.R.”



To William E. Johnson, Esq., "Pussyfoot," Colombo.

Sir,—I have learned with great pleasure of your arrival in this island. I am a great admirer of your activities towards securing total abstinence from alcoholic liquors—the more so as I am an Ahmadi Muslim. I suppose you have heard of the Ahmadiyya Movement recently founded by Mirza Ghulam Ahmad of Qadian, Punjab, India. Our motto is, "Back to the original Islam of Muhammad (on whom be peace!)." You know that Islam ordains total abstinence. So, when I see men like you preaching the ordinances of Islam, I cannot help feeling a great deal of admiration for them and pride for my own religion. I regard it a sign of sure victory for Islam in the near future. I consider your very own self as a great sign for the truth and verity of Islam. It really requires a vast amount of courage to openly divorce one's old prejudices and accept—and more than this, preach—the ordinance of a religion other than one's own. Christianity, as a matter of fact, allows the consumption of alcoholic liquors, and the Evangelists tell us that Jesus actually made wine for marriage guests to drink and revel at Cana, when the cellar store was exhausted. Thus your preaching of total abstinence is obviously against Christianity and a positive acknowledgment of the superiority and excellence of Islam.

However, I do not want to preach Islam to you in this letter. As a representative of the Ahmadiyya Movement I beg to ask for an interview with you. I am sorry I will not be able to attend any of your instructive and interesting lectures, as we are in the month of Ramazan. If you could fix an interview any time on Sunday before 6 p.m., or between 5 and 6 p.m. any day of the week, I will stand heavily obliged to you. Two of my Ahmadi friends, Mr. T. K. Lye and Mr. M. Khalid Singhawansa, will accompany me. We will publish the result of the interview in our monthly magazine, "Review of Religions," London, and in our local vernacular fortnightly, "The Toothan."

Hoping to hear favourably from you, I beg to remain,

Your sincere admirer,

A. H. SOOKIA.

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"Sravasti,"

Colombo, Ceylon,

Feb. 23rd, 1929.

A. H. Sookia, Ahmadi,

c/o P.O. Box No. 399, Colombo.

Dear Friend,—I have been so overwhelmed with messages that I have just got to read your kind letter. I appreciate what you say in every respect. Christianity has had a bad record as to drink, but we have made a mighty and successful effort to raise it up to the standard of Islam, so far as America is concerned.

If you should get this letter in time, I would be delighted if you could call at "Sravasti," Edinburgh Crescent, either on Sunday or Monday forenoon. I must leave for Jaffna, en route to India, on Monday evening.

Yes, I know of your Movement, and wish it the greatest success.

Cordially yours,

(Sd.) W. E. JOHNSON.



## The Holy Prophet and Slaves.

Extract from a speech delivered by Hazrat Khalifatul-Masih II.  
(Translated by G.F.M.).

That Islam has perpetuated the institution of slavery in the world, is a wicked charge that the Christian missionaries have not ceased to impute to our faith.

The subject of slavery is an interesting and scientific one which can be dealt with in different ways. For the present, I suggest only an easy solution of this seemingly baffling problem.

It is said that by allowing slavery, the Holy Prophet sanctioned the perpetuation of an utter injustice to one section of mankind. Let us cast a glance over his dealings with slaves and see if those dealings substantiate this charge. Individuals and communities best know their own interests and know also how to safeguard them. We should find out how the slaves themselves regarded the Holy Prophet; whether they looked upon him as a defender of slavery and an enemy of their cause or whether they looked upon him as their helper and friend.

The Holy Prophet married Khadija at the comparatively young age of 25. This is a period of life in which a person naturally desires to exercise his authority over others. After her marriage, Khadija transferred the whole of her property to the Holy Prophet, including her slaves. His first act after he had taken over the charge, was to emancipate all Khadija's slaves. Was a person who would enfranchise his own slaves in the prime of his life when he is expected to be swayed by the desire to govern others, the defender of the institution of slavery or the upholder of the cause of those who were the helpless victims of this evil institution? This point is very well illustrated by a Hindustani proverb which means that only a deceitful woman would feign to evince more solicitude for the welfare of a child than its own mother. Accordingly, who could be more eager for emancipation from the shackles of slavery than the slaves themselves? Let us see, then, what the slaves themselves thought about the Holy Prophet (Peace and the blessings of God be upon him). If they regarded him as their benefactor and a champion of their cause, we shall have to admit that he actually was so. An incident in his life in this connection throws a flood of light on the high esteem and affection in which



he was held by this ill-fated section of society. In the first seven years of his prophethood, only about forty persons believed in him; of these at least 15 were slaves or the descendants of slaves, viz., out of the total number of the believers 33 per cent were slaves. And considering the population of Mecca alone, it can be safely said that 90 per cent of the Meccans who believed in his mission and message were slaves. The whole population of Mecca was somewhere in the neighbourhood of twelve thousand, of which not more than five or six hundred were slaves. The fact that of all classes of society who were converted to Islam, the slaves in proportion to their number formed the greatest majority, proves that they looked upon the Holy Prophet as their benefactor, their emancipator and the guardian and upholder of their cause. And let it be remembered that of all people who suffered most for the cause of the Holy Prophet, slaves again were the most conspicuous. A slave, Khubab bin Arith, an ironmonger by profession, was one of the earliest believers. He was subjected to all manners of persecution and hardships, so much so that the unbelievers would take out the embers from his furnace and would lay him upon them. Heavy pieces of stone were also placed upon his chest so that he could not move. And those who owed him money as wages for work done for them by Khubab would refuse to pay him anything. In spite, however, of the monetary losses and the physical tortures to which he was subjected, Khubab never for a moment evinced any sign of weakness or faltering. The scars of burns which he then received could be seen on his back even in the last years of his life. When once, in the time of Caliph Omar, he gave a brief account of the inhumanities and enormities that were perpetrated on him and the Caliph asked him to lay bare his back, there were to be seen on it white spots resembling those of leprosy. Now if Muhammad stood for perpetuating slavery in the world, would not Khubab have tried to take his life rather than willingly and deliberately select to lie down on red-hot embers for his sake?

Zaid bin Harisa was another slave. He belonged to a Christian tribe and had been captured in some battle. He was sold to several masters before Hazrat Khadija bought him. He was included in the property, of which Khadija handed over possession to the Holy Prophet, on her marriage with him, and the Holy Prophet had set him free. When his relatives knew that Zaid was in Mecca, his father and uncle came to the Holy Prophet and requested him to set Zaid free. "I have already set him free," was the Holy Prophet's answer, "he is at perfect liberty to go with you if he so desires." When, however, Zaid's father asked him to



go with him, he (Zaid) said that while he was indebted to his father for whatever good he had received from him, he now loved Muhammad more than anybody else in the world, and would not leave him.

Just consider a young man made captive in a battle. While the memories of freedom and of sweet home are still fresh in his mind he is set at liberty. But when his father asks him to go with him, he answers, "Muhammad is both a father and mother to me. I cannot part company with him." Zaid was one of the first to believe in Muhammad when he announced his claim to prophethood and sealed with his life-blood the covenant of faithfulness he had made with him. Is it conceivable that a man who was the defender of the institution of slavery could in this way command the respect and affection and devotion of a slave?

The world-renowned Bilal was also a slave and in bondage to the most implacable of the Prophet's enemies, Omayya-ibn-Khalaf. He, too, was a very early convert to Islam. Omayya used to make him prostrate on burning sand in the vain hope of extracting from him a denial of his faith. But no amount of persecution could shake Bilal's belief. In the name of fairness I ask, could the Holy Prophet, if he actually was unjust to the slaves, win the love and veneration of a slave who lived in the house of one of his most relentless enemies? In Omayya's house, Bilal could only hear derogatory and disparaging remarks made about the Holy Prophet. But instead of reviling and denouncing the Prophet to gain the approbation of his tyrant master, he believed in him and suffered for him to the last limit of human endurance. He was made to lie down on hot sand and was repeatedly asked to recant. But the only answer that this repeated demand from his master would elicit from Bilal was, "God is one, there is only one God." This would infuriate Omayya still more, and he would bind Bilal with a rope and hand him to young lads to be dragged in the streets of Mecca till blood flowed profusely from his back. But love for Islam and for the person of the Holy Prophet had taken so deep a root in his heart that the inhuman barbarities inflicted upon him would only strengthen his belief, and his affection for the Holy Prophet became all the greater.

Now what was it that had engendered such unflinching belief and such pure and unmixed affection in the heart of Bilal if it was not that he regarded the Holy Prophet as the greatest champion of the cause of slaves? If it was not this feeling, what else was it that made Bilal—a slave living in the house of the Prophet's greatest enemy—his most devoted servant and follower?



Sumayya was the fourth most devoted servant of the Holy Prophet (Peace and blessing of God be upon him) from among the slaves at Mecca. All manner of barbarities and indignities were inflicted upon her by Abu Jahal, but she showed an unshakable sincerity of faith under all these trials, till one day, bitterly annoyed with her steadfastness and stubborn adherence to the cause dear to her heart, he killed her by stabbing her with a spear in her private part. She preferred to lay down her life rather than recant her belief in the Holy Prophet. Does not the fact that not only men, but female slaves also who lived in the houses of the Prophet's greatest enemies, believed in him and remained faithful to him even at the cost of their lives, show that they believed the Holy Prophet to be really the champion of their—oppressed—section of human society?

A'mmar was another helpless victim of the fury of the Prophet's enemies. He was Sumayya's son and was as inhumanly treated as his mother. Suhaib was a Roman slave whom Abdullah had enfranchised. He, too, believed in the Holy Prophet and suffered for him untold hardships and privations. Abu Fukeeh was a slave who also was an early convert to Islam. He was made to lie down on burning sand. He was one day being dragged, and an animal happened to pass by him, upon which his master said that that was his (Abu Fukeeh's) god. Abu Fukeeh answered, "Your God and mine is the One Supreme Being, the Almighty, Creator of heaven and earth." This answer of Abu Fukeeh enraged his master, and he strangled him and put a heavy stone upon his chest, on account of which great weight his tongue came out and he was considered to have died, but fortunately recovered after he had been massaged.

Labina was one of the small band of female slaves who were very early converts to Islam. She, too, was harassed and maltreated by Omar, but never showed any sign of flinching. Zaneeza—also a slave-girl—was the victim of Omar's ill-treatment. Abu Jahal used to beat her most cruelly and finally put out her eyes. But she was as firm as ever. Abu Jahal used to taunt her about her blindness (which he had caused) by saying that she could see the light of faith which he could not. Nahdia and Omme Obais also were two female slaves. They, too, suffered heavily for their faith in Islam. Amir bin Fohera was also subjected to all sorts of sufferings and hardships before he was liberated by Abu Bakr. Hamama was Bilal's mother. Like her brave son, she also endured patiently and courageously the sufferings to which she was exposed. There were numerous other slaves who were the objects



of relentless persecution from their masters, but who showed inflexible strength and firmness.

In short, in the first seven years of his mission only about 40 persons believed in the Holy Prophet, of whom 14 or 15 were slaves who had suffered for the cause. If the Holy Prophet had been their enemy and not the supporter of their cause, they would not have believed in him and suffered for him in this way.

Besides these bondsmen and bondswomen who believed in the Holy Prophet, there were many others who, though they did not actually believe in him, were his sympathisers. Hamza's non-Muslim slave-girl became the immediate cause of his conversion to Islam. One day Abu Jahal abused the Holy Prophet (Peace and the blessings of God be upon him), and even went so far as to beat him. The slave-girl of Hamza was witnessing all this. She was deeply mortified. When Hamza came home she found a pretext to taunt him. "You always brag of your courage and bravery," she said jeeringly, "don't you see how Abu Jahal distresses and torments your nephew?" Hamza was very fond of hunting. In his extreme liking for the chase, he never bothered himself as to what was happening in Mecca. Hearing this, Hamza was deeply affected. Stung with mortified pride and the sense of humiliation, he went straight to the assembly of the Quresh. Leaning on his bow-bar he supported himself against the wall. He was so deeply touched with the lurid description which his slave-girl had given of the indignities heaped upon the Holy Prophet by Abu Jahal, and was so choked with excessive fury and indignation, that he could hardly speak. He was yet standing motionless and speechless when Abu Jahal, seeing him in such an unusual state of mind, said, "What is it, Hamza? You seem to be bent upon fighting somebody." Abu Jahal had scarcely finished his sentence when Hamza rushed to him and gave him a good slap on his face, exclaiming at the same time, "Abu Jahal, O pitiless tyrant, your tyrannies to Muhammad have exceeded all bounds of decency. I declare myself to be a Muslim from now, and I challenge you to measure your strength with me if you dare." Abu Jahal, after all, was a Meccan chief. He could not afford to let such a humiliating challenge go unaccepted. He rushed at Hamza, but the other Quresh present, at once realising that this apparently trivial personal affair would involve the whole of Mecca, succeeded in effecting a reconciliation between the two. This incident turned Hamza's attention to Islam. A few days' deliberation brought him at the feet of the Holy Prophet and he accordingly announced his acceptance of the new faith.



Similarly when the Holy Prophet returned from Taif, wounded and bleeding, it was a slave whose heart melted at the pitiable plight of the Prophet and caused him to weep profusely.

All these facts prove conclusively that all these slaves had realized that the mission of the Holy Prophet (Peace and the blessings of God be upon him) was to emancipate them and not to strengthen the chains of their bondage. Hence their affection for him and their sympathy with him. That so many slaves believed in the Holy Prophet in the very early years of his mission and suffered untold hardships and miseries for him, and that they remained faithful to him to their last days, is a proof positive of the fact that they were certain that Islam stood for their liberation and emancipation. This is why the better informed amongst them believed in him, and those who were not bold enough to openly join him, helped and supported him and evinced effective and practical sympathy with his cause.

Does it not look strange that those who were directly affected by his teachings on slavery, should look upon him as their liberator, but those who came centuries afterwards and who were not in any way affected by this institution nor played any part in the emancipation of slaves, should criticise his teachings about slavery?

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## The Future of Religion in India—II.

(M.A.)

I have discussed in the March issue of "The Review of Religions," Professor Turnbull's important essay on the above subject. The insight and thoroughness with which he has portrayed the religious situation in India, should leave little doubt as to the lack of any prospects for Christianity in that country. As to his position that Hinduism will continue to remain intact, I have seen reason to differ. The stability of Hinduism has been due to its imperviousness, due, in its turn, to a certain indifference born of a Pantheistic outlook on life and maintained by segregation from outside influences such as that of the religion and culture of Islam. The cohesion of its numbers, in spite of a bewildering variety of belief and practice, has been secured by, among other things, the reverence which all grades of Hindus have in common for the cow. No doubt these and other features, which give Hinduism definition and unity, are of considerable antiquity. No



doubt some of them are more durable than others. But none of them is likely to endure for ever. Already conditions have appeared which seem to promise great changes in India. There is a widespread political awakening, dissolving the old introspective outlook and giving place to a practical one. Self-sufficiency and segregation will not long survive such a change of outlook. Hinduism will be more and more led to a self-examination and an appraisal of external influences such as has never before been possible. Whatever happens, therefore, Hinduism cannot remain intact. A great change is inevitable.

I have suggested that this change may well be in the direction of Islam rather than Christianity. But this raises an issue which does not figure in Professor Turnbull's essay. I must therefore part company with him and pass on to Dr. Farquhar, who, in his reply to Professor Turnbull, has specifically raised the issue between Islam and Christianity and decided it in favour of the latter.

#### IV.

Dr. Farquhar's reply (Hibbert Journal, Oct. 28) divides itself into three convenient parts. The first and the third seem to be coloured with emotion. The second is an argument from facts. I propose to consider them all in order.

The FIRST is an affirmation of his personal belief that "the 'crucified Saviour' will be accepted." He says, on the strength of his experience of young men, that Christ is the healer of the Hindu heart and soul. It seems to me that Dr. Farquhar is building too much on his experience. He has, no doubt, as a teacher in India, proved himself the sort of man who gives abundantly of his sympathy to young men who come around him. Such a man will seldom fail to evoke a certain amount of interest, even reverence, for his religious convictions. To build, however, on such an interest, the hope of the conversion of India to Christianity is not legitimate. For, such an interest, at any rate at present, is only out of complimentary regard for men like Dr. Farquhar. When it becomes more than complimentary and develops into a quest for a satisfying religion, there is little reason to suppose that it will restrict itself to Christ and Christianity. Even already Hindus who are in any way reacting to outside influences talk of Jesus and Mohammad in the same breath. Their interest in Christianity is not exclusive.

For another reason also, Dr. Farquhar seems to me to build too much on such apparent interest. He forgets that the Hindu is a polytheist, and easily gives of his reverence to anything or



anybody that is in any way impressive. His interest in Jesus is not special or specific. He may seek help and healing from a Christian priest as from a Muslim saint. He may be willing to invoke Jesus, but equally so to ask for a blessing at the shrine of a Muslim fakir. He may come to have an emotional regard for Jesus; his regard for Mohammad may be no less.

I cannot, therefore, see how Dr. Farquhar can say, not only that the Hindus, in some vague way, are coming to Christ, but that they are also being impressed with "the supreme value of the death of Christ." This would mean, in a word, that they will accept the Christian "creed": death of Jesus on the cross, the Resurrection, Atonement and so forth. And yet, this kind of forecast would appear to be extravagant even to those whose optimism in regard to the Christianising of India is a matter of common knowledge, and, indeed, hard to excel. It would appear extravagant, for instance, to Dr. Stanley Jones, who proposes to say nothing about the "creed" in India. And judging from the trend of thought in Christendom itself, the "creed" is already as good as thrown out. The dogmas to which it requires assent are being interpreted in all sorts of fantastic ways. Their old meanings can no longer stand. It is becoming hard even to save the words in which they have been traditionally expressed.

The dubiousness of "the . . . value of the death of Christ" is becoming apparent from the dubiousness of the death itself as a historical fact. In India, as elsewhere, people are having more and more access to the account based on the records of the New Testament itself, which satisfactorily explains the supposed death of Jesus on the cross as only a swoon; his resurrection as only a resuscitation; and his "ascension" as only an escape to the East, in quest of what he called "the lost sheep of Israel." With even a moderate appreciation of the evidence for this account of the crucifixion, it will become impossible to assent to the traditional Christian doctrine. The account is irresistible and I know it for a fact that since the broadcasting of such forecasts of Indian religion as that of Dr. Farquhar, many Hindu authors are interesting themselves in it. At Cambridge, the attentions of missionary-minded people trying to approach overseas students can be effectively and, once for all, answered by a little bit of the "swoon theory."

The first part of Dr. Farquhar's reply, therefore, does not seem to go very far. It is the affirmation only of an inadequately founded belief.



## V.

The **SECOND** part of the reply consists of facts of a "more visible order." These have been ably marshalled by Dr. Farquhar. I shall consider them in four convenient groups.

(a) It is pointed out that the trend of the best religious thought being towards Monotheism, Hindus will have sooner or later<sup>2</sup> to give up Polytheism in order to come into line with the rest of the human family. Already, there are sects among Hinduism which profess some kind of Monotheism, though they continue to worship a plurality of Gods. Thus one sect affirms: "One there is, and there is no second," but its followers worship a group of the five ordinary Hindu gods, Brahma, Vishnu, Siva, Surya and the goddess Devi. According to another, there is only one personal God, Vishnu, but its followers worship not only Vishnu, but also his consorts, as well as his numerous incarnations. Dr. Farquhar's point, which is quite pertinent, is that Hindus by their profession are acknowledging Monotheism as a higher creed. Their worship is still polytheistic. And this, being an illogical position, will not be able to sustain itself for very long.

Hinduism, therefore, will have to advance towards complete Monotheism.

It is, I repeat, a very important point and, if Professor Turnbull had taken account of it, he would not have been so sure of the continued stability of Hinduism as he apparently is. Dr. Farquhar, however, wants to argue that the Monotheism to which Hinduism will advance will be Christianity. This is a conclusion with which I find myself in utter disagreement. Dr. Farquhar assumes, without showing why, that Christianity is Monotheistic. Christianity, no doubt, holds forth (like Islam) a Transcendental God, and, in so far, the Christian conception is not only different from but actually an advance upon the Hindu conception. But if it is said that Christianity is Monotheistic, one may well ask: Is it really? That Dr. Farquhar would claim it is, is proof only of the excellence of Monotheism, not of the Monotheism of Christianity. For as long as Christianity continues to set up other gods than "the One God, on Whom all depend, Who begets not, nor is begotten," it cannot be said to be Monotheistic, at any rate, not as perfect a form of it as it might be.

When Hinduism leaves its ancient but dilapidated house, it might, in its quest for a better place of habitation, stop and look at Christianity, but to get to the object of its quest, it will have to travel further, and find Islam the simplest and most satisfying expression of Monotheism. Indeed, Muslim teaching, in this re-



gard, is already well-impressed on educated Hindus. The rise of the Brahmo Samaj provides an instructive example. The Founder of the Brahmo Samaj renounced idolatry as a youth and immersed himself in Islamic studies. He was, no doubt, also interested in Christianity; indeed, so much so, that to gain first-hand knowledge of it, he devoted himself to Hebrew and Greek. But its doctrinaire seems to have made no impression on him, inasmuch as he died a Unitarian, not a Christian. His followers have a Muslim conception of God, a Transcendental Supreme Being, Who works His will through inspired human teachers, not incarnations. The Brahmo Samaj celebrate the anniversary of the Holy Prophet of Islam. On the 17th June last year, Brahmo leaders, including such notables as the famous Indian savant, Sir P. C. Roy, presided over meetings held throughout the country for the specific purpose of instructing people into the ideals of the Holy Founder of Islam.

For such reasons, one cannot accept the proposition that the rise of Monotheistic creeds is due in any special way to the impression which Christianity is making on India. For, as I have shown, Christianity, at any rate the form most widespread, is not strictly Monotheistic. In fact, its cardinal dogma is that of Trinity, not of Unity. Its Monotheistic inspiration, therefore, can only have been due to its confusion with the perfect Monotheism of Islam. Further, the Monotheistic movements in India exhibit no bias towards Christianity. If they are catholic, like the Brahmo Samaj, they include in their loyalty to other teachers, Mohammad as well as Jesus. If they are narrow, like the Arya Samaj, they are no less hostile to Jesus than they are to Mohammad.

Among Monotheistic movements in India, Dr. Farquhar might well have mentioned Sikhism, which exhibits unmistakable marks of the influence of Islam. In the life, thought and teaching of the Founder of Sikhism, Guru Nanak, Mohammad filled almost as large a place as in the life, thought and teaching of a Muslim saint. And Sikhism is not a religion with a restricted appeal, like the Brahmo Samaj. It commands the allegiance of all grades of people, of the intelligentsia as well as the masses—a sure token of its extensive influence. It is, moreover, proud of its distinction from all forms of Hinduism, which is a sign of the jealous regard it has for its hard-won Monotheism. The influence of Islam in India is thus far more in evidence than that of Christianity. It is showing itself not only in its ever-increasing accessions, but also in the shaping of religious thought in India.



I do not think, therefore, that the decay of polytheism will pave the way for Christianity. I am much more certain that it will make for the steady acceptance of Islam.

(b) Dr. Farquhar next argues from the social reforms brought about by legislation and voluntary enterprise in India—during the last hundred years or so. All these, he says, are a negation of the Hindu and an affirmation of the Christian religion. The point is not to be easily dismissed. Many of these reforms are departures from the clear teaching of Hindu law-givers, or else from well-accredited Hindu custom. I wonder, therefore, what Hindus have to say to all this.

But I must question the claim which Dr. Farquhar goes on to make, viz., that these reforms are an advance towards Christianity. Surely if the ban on suttee (widow immolation), and female infanticide, the re-marrying of widows, and so on, only interpret the most unequivocal teaching and practice of Islam, the advance should be understood at least as much towards Islam as towards Christianity. In fact, in respect of certain other things which Indian reform has yet to achieve, the advance, when it comes (and will conceivably not be very long in coming), will mark an improvement on Christian teaching itself, and will mean a definite approach towards Islam. I am thinking here of the right of women, married, unmarried and widows, to inherit, own and manage their property. I am also thinking of healthy laws, just to both sexes, which will eventually be enacted in India, to regulate muddled marriages. Also of the laws of inheritance and of those designed to purge big capital of excessive proportions, which will be necessary to secure for Indian society an equitable distribution of wealth. All these latter will have to be modelled on Muslim principles, even as already in Christian countries they are compelling implicit recognition of the comprehensiveness as well as the wisdom of Muslim teaching.

Hindu social traditions, therefore, are steadily disappearing. The Hindu conscience is determined to do away with them. But the new traditions which are taking their place are not a furtherance of Christianity in India, except in so far as they are, in a more significant way, a furtherance also of Islam.

But Dr. Farquhar would meet me by an argument provided apparently by Turkey, and one very popular with missionaries to-day. Muslim traditions, he would say, are being discounted in Turkey in a way which shows the growing supremacy of Christian even over Muslim principles. How can Islam, therefore, stand the influence of Christianity, any more than Hinduism?



Now the question here, we must remember, is not whether recent social enactments in Turkey argue any defect in the social teaching of Islam, but whether these changes are likely to lead to the decay of the Muslim and the corresponding growth of the Christian influence. To this question, as to the other, if it were asked, my answer is an emphatic negative.

First of all we must not forget that though Turkish changes appear to many to negative some of the points in Muslim teaching, the Turks as a people do not think that it is so. They regard these changes, not as a violation, but only as a new and, to them, a better interpretation of the spirit of Islam. The Turks have a right, while professing Islam, to put their own interpretation on it. And as long as they do no more, there can be no question that their adherence to Islam remains unimpaired. The Turkish movement, as everybody knows, has been inspired by motives of secularisation, such secularisation, indeed, as has been going on for centuries in Christendom itself. And if such secularisation—a process of continually accommodating the non-religious into the religious opinion—has not impaired the adherence of ostensible Christians to Christianity, how can it, or why should it be taken to be a symptom of the deterioration of Islam?

Secondly, we must remember that the Turkish State has no longer any established religion. The disestablishment of organised religion, whatever else the leaders who inspired this step may have meant by it, will prove conducive not only to the stability, but also to the growth of genuine religion in Turkey. It will make religion free in a sense, in which it is not in Christian countries with established Churches. There will be no such embarrassment for spiritual leaders in Turkey as was recently experienced by English Churchmen, when a secular Parliament rejected their unanimous proposal to have a new prayer-book. It will not have to coerce its conscience into a perpetual compromise with secular opinion. And though unsupported by the secular arm, it will at least be able to preserve its dignity and gather such spiritual strength as it may.

The enactments of the Republic will not now be regarded (as they were regarded before the disestablishment) as in the nature of comments by a Muslim body on Islam. It was this sinister aspect of the earlier Republic which seemed, at first, to disturb the prestige of Islam. Now it will be no longer so. Whatever the Turkish Government chooses to do, it will have no bearing on Turkish religion.



Thirdly, there is far less danger of Turkish changes being understood by Muslims as a sign of the failure of Muslim teaching than there is of social legislation, and of the new intellectual constructions in Christendom, being understood, by Christians, as a sign of the failure of the Christian teaching. This is because there is a significant difference between Turkish changes and the new outlook, social and intellectual, in Christendom.

Turkish changes have their root in the irrational instinct of imitation. There is a good deal in what the Turks are taking over from the West of which the best minds of the West itself would be far from being proud. This absence of judgment and of proper discrimination, on the part of the Turks, is a sure sign of their mania to imitate. Muslims can, therefore, afford to look upon Turkish changes as a phenomenon which may be received philosophically, and without consternation. A good part of it is, a still greater part may be, a blessing in disguise. Of the Christianising of Turkey, there is not even the remotest chance. But if there is at all any genuine apathy to religion or to Islam, it may only serve to hurry the process of the re-Islamising of Muslims which is, happily, already afoot.

Compare with Turkish changes, however, the changes which are going on in Christian countries, in respect of social legislation, as well as intellectual construction. Christian countries being themselves on the wave of material advancement, can have no impulse to imitate any other people. Social and intellectual reforms which go on in these countries, can come only of deliberation, of sheer intrinsic necessity. When, therefore, these reforms contradict the spirit and teaching of the New Testament—and there are many obvious examples of such contradiction—they are (and should be) far more effective in destroying the prestige of Christianity in the eyes of professing Christians, than Turkish legislation is (or need be) in the case of Islam. Turkish legislation comes of imitating; it can be no comment on the Muslim religion. European legislation comes of deliberating; it is a sure comment on the Christian religion.

There is another point. Turkish changes have not in the least touched the fundamentals of Islam. Also they are, on the whole, in the nature of the voluntary curtailment, not of the obligations, but of the provisions of the law. In Christian countries the thought movements, which have their sponsors in the accredited officials of the Church itself, constitute an attack on the absolute fundamentals of the Christian "creed." And their social legislation is in the nature of making provisions which are not



only in-existent in the religious law, but are clearly forbidden by it. It is changes of this kind, not of the sort that are taking place in Turkey, which will, and should, prove subversive of the prestige of a religious system.

And when we remember that the social and intellectual changes in Christendom, while they are a negation of the Christian religion, are at the same time, and in a great measure, an affirmation of the Muslim religion, we can see which system is acquiring supremacy over the other: Christianity or Islam? Provisions relating to divorce and prohibition, for example, are not Christian but Muslim. Let me also mention another, viz., polygamy. Without at all understanding the value of this wise provision and of the restrictions imposed on its exercise, nearly all Christian writers have found in it a point for the discredit of Islam and the distinction of Christianity. I am certain that in this respect as in others, Islam will be vindicated, before long, in Christendom itself. How long it may take, I do not know. But it is interesting as well as encouraging to note that at least two of the most notable European sociologists have already predicted the legalisation of polygamy in the West. Dr. Le Bon thinks that the change will come, sooner or later; and Professor von Ehrenfels even thinks the provision of it necessary for the preservation of the Aryan race.

I must say no more on this point, for I have yet to return to the main subject in hand. All I need say, before I go on, is that Christian prospects cannot be built on the changes that are going on in Muslim lands, any more than they can be built on the social reforms in India.

(c) Dr. Farquhar points (we are again speaking of India) to the interest which educated Hindus are taking in the Bible and the personality of Christ. Such interest is admitted, and is a sign, as I should say, of the self-examination of Hinduism on which I think a great religious change will follow. Of such self-examination, interest in other religions is a necessary correlate. And if educated Hindus are not already as much interested in the study of Islam as they are in Christianity, they might soon be so interested, that is, after they have more or less completed their study of the latter. Nobody need forget that Islam is professed by from one-fifth to one-fourth of India's population. Its influence has always been growing and yet promises to grow. Hindus, as a people, have to deal with Muslims, not with Christians. Out of friendly or inimical regard their attention is much more likely to be requisitioned by Islam than by Christianity. A system



approached even inimically (perhaps more so than otherwise) may win over a people, or steadily find acceptance at their hands, if it answers to a great need of theirs. And if the canker of Hindu society is the moral inequality of its castes and the social disabilities of millions of its discontented numbers, then the prospects of Islam are distinctly better than those of Christianity. For while the brotherhood into which Islam is subtly capable of welding all its adherents is acknowledged by everybody, Christian publicists (and among them is the late Canon Rashdall, Dean of Carlisle) have themselves admitted that the brotherhood of man is not practised so well as it is preached by Christianity.

The point is relevant to the vast numbers which Dr. Farquhar hopes to raise out of the depressed classes. Muslim approach to these classes is not organised. But the rise of missionary Islam to-day—one of those surprises which Islam springs upon the world in times of its apparent adversity—promises to make a successful approach to them. The depressed classes are, no doubt, also being approached by the high-caste Hindus. But the Hindu effort—dictated as it is by political exigencies—will very likely be frustrated by the political concessions which may quite probably be proposed for them by the Simon Commission. The depressed classes will regard themselves safer under political provisions than under the lure of a Hindu brotherhood, a term which, if not a contradiction in terms, is never likely to be a reality. The depressed classes will not turn to Hinduism. Their development requires a measure of social equality which they can only find in Islam. Christianity may, indeed, make some little headway in this respect. But it will not be able to get over its fundamental handicap, being a religion which is presented everywhere by a more or less professional class of missionaries. In India this feature of Christian missions has had, and will have, its effect in limiting the influence of Christianity. The case of Islam is different. It is the religion of a large and an important portion of the Indian population, and is presented in the daily round of the activities of its rank and file. The depressed classes, while turning away from Hinduism and remaining unimpressed by Christianity, will naturally find in Islam a religion which will not only endow them with dignity and self-reliance, but which might more easily become the religion of all India.

(d) Dr. Farquhar, concurring no doubt with Dr. Stanley Jones, thinks that since people like Mr. Gandhi already look upon Christ as the ideal man, they will not for very long be able to escape the natural inference that Christianity is the ideal religion.



What Mr. Gandhi has said only he himself can explain. Mr. Gandhi is fond of paradoxes, and he seldom fails to explain them. I feel more or less certain that he will have something ingenious to say about the present paradox, but I feel quite certain that he will never make the inference which to Dr. Farquhar seems so natural. Mr. Gandhi does not take so very long to make up his mind on important matters. If he has not yet made the inference, it is because he does not want to make it.

There is, however, another paradox, the responsibility for which lies, not with Mr. Gandhi, but with Christian missionaries. Was it not Dr. Holmes (or somebody from America) who described Mr. Gandhi as the ideal living man? How then have Christian publicists escaped the inference that Hinduism is the ideal religion? Might not a Hindu suppose that Christianity is in imminent danger of being replaced by Hinduism, because its advocates have already agreed that the ideal living man to-day is not a Christian, but a Hindu? If there is an answer to the one paradox there is also an answer to the other!

## VI.

The THIRD part of Dr. Farquhar's reply relates to Professor Turnbull's remarks on the philosophical foundations of the higher types of Hinduism. As these have their parallel in certain forms of European thought, they serve, according to Professor Turnbull, to make Hinduism proud, and capable not only of holding its own against Christianity and Islam, but, as it were, to look down upon them.

It is true that religion, to make a successful appeal, must be grounded on reason; it should not make any undue demand on the human intellect. But philosophical Hinduism has such an exaggerated interest in logic, that it has almost completely destroyed its own practical appeal. Its hold on the people has weakened, to the extent to which it has devoted itself to mere deductive reasoning. Already, therefore, Hindus who are alive to the demands of the practical life, are deriving less and less satisfaction from their philosophical heritage, creditable as it may be (and is) to the ancient culture of India. Philosophical Hinduism, then, is a source, not of strength, but of weakness to the Hindu religion.

Dr. Farquhar, who might well have adopted this line of reply, has, instead, resorted to an emotional affirmation on behalf of Christianity. Hindu philosophy, he says, may be very high-placed. It can be no higher than that of classical Greece. If, therefore, Greece became Christian, after 300 years of mocking, how can India help being so, before long?



Now, strictly speaking, India has already had more than 300 years of a perfect kind of missionary effort given to it. The results of this protracted effort, as everybody knows, are far too meagre. Also, we must remember that missionary Christianity, in our time, in respect both of its intellectual calibre and the prestige it commands by reason of a far-flung temporal empire is, in all visible ways, far better equipped than it ever was before. If missionary Christianity of to-day is the same in character as early Christianity, with an infinitely more efficient equipment, it should succeed infinitely better. This is far from being the case, and there must be some explanation for it. If Dr. Farquhar would permit, I should like to suggest, without mincing matters, that early Christianity succeeded because it rose in fulfilment of a Divine purpose. Present-day Christianity has no such purpose behind it. A religious movement when it rises in fulfilment of a Divine purpose, is sponsored by a teacher who takes his stand on the word which he receives from God. For such a movement there is no obstacle which is too great. Nor does it count on extraneous circumstances or on material equipment. No doubt the message which Jesus delivered to the children of Israel 2,000 years ago ushered in such a movement. In historical order, the movement inaugurated by the Holy Prophet of Islam is the next example of such a movement. The Holy Prophet, too, was without means and had to contend against those who had all the means in the world, and was able, notwithstanding, to command before very long, the allegiance of proud earthly potentates. In our age, too, only such a movement can be said to hold the future. If we look around to seek out such a one, there can be no doubt that the Ahmadiyya Movement is the only one which at all has this character. It is the Founder of the Ahmadiyya Movement, who has come in the spirit and power of those early teachers who have been responsible for religious revolutions or revivals in the past. The Ahmadiyya Movement is as unequipped to-day as any other movement which came to fulfil God's will, once was. But, as so often before, so to-day, the Movement which is without apparent resources, will establish its suzerainty over all others, however great the resources, and however respectable the ancestry of these others may be.

Spiritual Islam as represented by the Ahmadiyya Movement interprets the Divine Purpose as nothing else does. Its ultimate supremacy, therefore, is inevitable.

(To be concluded).



## Translations from Promised Messiah's Writings.\*

### WHY IS THE HOLY QORAN SUPERIOR TO THE OTHER REVEALED BOOKS?

(pp. 86, 87 footnote).

" Here, some of the opponents of Islam may raise the objection that to hold the Holy Qoran to be superior to all the revealed books means that the other books are inferior, but as they are all the Word of one and the same God, it is unreasonable to make any discrimination between them and to declare some of them to be superior to others. The answer to this objection is that indeed all the revealed books are equal in respect of the fact that they are all the Word of God, but some of them are superior to others in respect of the amount of truth contained in them and the degree to which religion is developed in them, and it is in this respect that the Holy Qoran is superior to all other books.

" It may be asked why God did not reveal the whole and complete truth in all the revealed books and why He made the Holy Qoran the most comprehensive of all. Such a question will occur only to him who is not acquainted with the reality of revelation and why it is sent down. It must be remembered that revelation is never sent down unless there is a call for it. It comes only when it is required, and it comes according to the need. The law of God with regard to revelation is that it is never sent down until there is an occasion for it. The sending down of revelation unnecessarily, when there is no demand for it, is a purposeless action and can not be ascribed to God, Who is all-wise and Whose every act is characterised by wisdom, propriety and suitability to the need of the time. Hence, it must be borne in mind that the reason why the divine teachings embodied in the Holy Qoran are complete and detailed, a feature absent in the previous scriptures, and why development of religion was brought to perfection in the Holy Qoran and in no other book is that at the time of the revelation of the previous scriptures there did not exist those incentives to revelation which existed at the time when the Holy Qoran was revealed."



## FAITH AND REASON.

(pp. 87, 88 Text).

True wisdom and sagacity of man lies in the fact that he should thoroughly investigate the principles and the beliefs on which depends his eternal bliss or abiding damnation in the life to come, and then accept what is true and reject what is false, and that he should base on strong and firm foundations those doctrines of his which he believes to be the means of salvation and happiness in the hereafter and should not depend on the lessons which he learnt from his mother or nurse in the days of his childhood; for to rely on mere whims and fancies, of the truth of which one does not possess even the slightest evidence, is really to deceive oneself. Every sensible man recognises the fact that for all those men who believe salvation to depend on the acceptance of their scriptures or of the doctrines inculcated therein and who declare the followers of all other books to be doomed to perdition, it is highly essential that they should prove the truth of their claims not merely on the authority of revelation, but also by the evidence of reason. For, although the evidence of revelation is highly trustworthy and it is only through this evidence that one can attain to the highest degree of certainty, yet if a book claiming to be revealed contains a teaching, the absurdity of which can be demonstrated by clear and convincing arguments, that teaching cannot be held to be true and the book which contains such unreasonable teaching is either false or corrupted or misinterpreted. Since it is reason which decides whether a thing is right or wrong and is the means of distinguishing the possible from the impossible, it follows that the truth of the doctrines of salvation must also be judged by reason. For, if the tenets of different religions can not be proved to be true, nay, when judged by reason they are found to be false, impracticable or impossible, how then shall we know that the religious beliefs of one man are right, while those of the other are wrong, or that the sacred scriptures of the Hindoos are true, while those of the children of Israel are false? If we cannot distinguish truth from falsehood by means of reason, how will it be possible for a seeker after truth to know the true from the false and to accept the former and reject the latter, and how can a man be held guilty in the sight of God if he rejects such religions?



## REVELATION VERSUS REASON.

(pp. 89-92 footnote).

The Brahmo Samajists who do not follow any revealed Book and who look upon Reason as a sufficient guide for the discovery of every truth, may here ask, "Is not human reason alone a sure, perfect and easy means for ascertaining truth?"

It is indeed true that Reason is a God-given lamp, the light of which draws one to truth and delivers man from various sorts of doubts and misgivings, and dispels many baseless suspicions and misunderstandings; it is extremely useful, highly essential, and a great blessing; yet in spite of all these virtues and advantages, there is one drawback, and that is that Reason alone cannot lead to the highest degree of certainty in finding out the reality of things. The highest degree of certainty about a thing means that a man should be thoroughly and perfectly convinced that that thing really and actually exists. Mere Reason, however, cannot lead us to that degree of certainty; for the utmost that Reason can do is to prove the necessity of a thing. All that it can say is that such a thing must exist or ought to exist. It cannot say that such a thing actually exists. That degree of certainty which makes a man go beyond the stage of "must exist" or "ought to exist" and attain to the stage of "actually exists" can be reached only when Reason is joined by another companion which confirms its theoretical conclusions and invests them with the garb of actuality; that is to say, when Reason says about a thing that such a thing ought to be, that companion verifies its judgment by furnishing the information that that thing actually is. For, as we have just said, Reason only proves the need of a thing, it does not prove the thing itself; and it is evident that there is a vast difference between establishing the need of a thing and establishing the thing itself. At any rate, Reason needs a companion which may supplement the theoretical and defective verdict of "ought to be" with the practical and complete verdict of "is," and which may inform us of facts as they actually are. Hence God Who is very merciful and kind and Who wishes man to attain to the highest grades of certainty, has supplied this need and has opened to Reason the way to perfect certainty by appointing for it various companions, so that man, whose entire felicity and salvation depends on perfect certainty, may reach his goal, and by quickly crossing the river of doubts and uncertainties by means of the frail and shaky bridge of "ought to be" which Reason has constructed across it, may enter the lofty castle of "is," which is the abode of peace and security.

The companions which help Reason are different for different



occasions, but Reason fixes their number at three, and they are as follows: If the judgment of Reason concerns the material things of this world which are daily seen or heard, or smelt or felt, then its companion which makes its judgment attain to the stage of perfect certainty is accurate "observation" or "experience." If the judgment of Reason pertains to events and occurrences which have been or are taking place in various times and places, then it has another companion which is called "history," or "news," or "letters and despatches." This companion, like "experience," makes the dim light of Reason so clear that it is sheer folly or insanity to entertain any doubts about it. Finally, if the judgment of Reason pertains to things which are beyond the range of our senses, which we can neither see with our eyes, nor hear with our ears, nor feel with our hands, nor discover with the aid of the chronicles of this world, then it has a third companion called "Ilham" and "wahy," i.e., Divine Revelation. Reason also demands that just as the imperfect Reason had been given two companions in the previous two cases, it must have a companion in this case also, for there can be no variation in the laws of nature. When God has not deemed it fit to keep man imperfect in worldly lore, any imperfection, mistake and error in which, really involves no serious harm to him, we shall be guilty of an injustice to God if we suppose that He has left man imperfect in the knowledge of matters, on the perfect acceptance of which hangs the salvation of man in the life to come, and the entertainment of any doubt respecting which leads to hell; and has limited his knowledge of the life after death only to such imperfect ideas as are wholly based on conjectures and has appointed for him no such means as by actually verifying his conclusions, may afford his mind the satisfaction that the bases of salvation which his Reason had devised by way of conjecture do really exist and the need which Reason had inferred, is not an imaginary need but a real and actual one.

Now that it has been shown that in matters spiritual, perfect certainty can only be attained through Revelation, and that man stands in need of perfect certainty for his salvation, and that it is difficult to keep one's faith intact without complete conviction, it follows that man is in need of Revelation.

It must also be remembered that although every Revelation was sent to convey conviction to the minds of men, yet the degree of certainty to which the Holy Qoran leads is unsurpassed, and it is in this wise. All the revelations that came before the Holy Qoran only testified of facts. They only made a statement, and for this reason they were corrupted in the end, and selfish and self-loving



men construed them according to their own desires. The Holy Qoran, however, took upon itself the duty of Reason also, and rescued man from all sorts of difficulties. It not only gave evidence of facts pertaining to the spiritual life of man, but also established their truth rationally. Everybody who will carefully read the Holy Qoran will find that it adheres to two things from beginning to end, viz., rational arguments, and the testimony of Revelation. Both these features of the Holy Qoran are running through it like two big streams flowing parallel to, and influencing each other. The line of Rational argument goes on demonstrating that it should be so and so, while the line of revealed attestation goes on satisfying the mind like the testimony of a holy and truthful witness that it is actually so. One can easily see the facility which the method followed by the Holy Qoran affords to every seeker after truth. For one who reads the Holy Qoran does, on the one hand, learn the arguments of reason given therein, arguments so powerful that one would in vain look for more cogent ones in the writings of any philosopher, and does, on the other, know the evidence of revelation confirming those arguments, and is thus enabled to attain to the highest degree of certainty. And he gets all this without any pains on his part, while another man will not get it even if he devotes his whole life-time to study and research. Thus the Holy Qoran is the only book which furnishes the certain, perfect and easy means of knowing all the truths and verities on a sure knowledge of which depends our salvation.

\* Translated by Maulvi Sher Ali, B.A., from the Barahin-i-Ahmadiyya, the earliest work of the Promised Messiah.

## Book Review.

(By S. NIAZ).

“JESUS OF NAZARETH,” by Dr. Charles Gore, D.D., D.C.L., LL.D. (Thornton Butterworth, Ltd., 15, Bedford Street, London, W.C.2. 2/6 Net).

The interest that attaches to the personality of Jesus Christ (peace be upon him) is manifold and the need of a clear and concise account of his life and teachings, which may be sympathetic without being partial, had been long and acutely felt.

“Jesus of Nazareth,” by Dr. Charles Gore, formerly Bishop of Oxford, fulfils this need admirably, although, as seems to be the belief of Dr. Gore himself, the nature of the work is such that no single attempt can claim to embrace all the points that require elucidation and be regarded as completely successful.



Dr. Gore's aim is "to write in about 50,000 words an account of the life and teaching of Jesus of Nazareth to be read by the public which, whatever the diverse beliefs of its component individuals may be, will be fairly agreed in demanding a critical history, just as they would demand a critical history of the Buddha ~~or~~ of Socrates."

The way in which he has steered clear of controversial points is very remarkable and the book may be regarded by everyone as another triumph of a scholar who already enjoys world-wide reputation for his profound learning.

Another merit of Dr. Gore's work lies in the courage it displays in admitting and facing the truth, even though such admissions may create an awkward situation for modern Christianity. It is a significant fact that an eminent scholar, who is so closely associated with the Established Church as Dr. Gore is, should be constrained to confess "that one who, like myself, believes that the account of Jesus given by St. Paul and St. John is the true account, and is faithfully safeguarded in the official creed of the church, must admit that the tradition of the Church (as distinct from its creed) had lamentably obscured the real Jesus by letting men half forget his humanity in its zeal for his divinity and his example and ethical teaching in its zeal for his atoning sacrifice."

The same spirit of boldness in search of truth characterises the book when it comes to study the meaning of Gospel teachings, the infallibility of the Gospels and the slowness and hard-heartedness of the twelve disciples. "It is hard to endure reading the account of the disciples' conduct. Judas' treachery is disgusting enough, however it is sought to explain. The cowardice of the whole group, who, when Jesus was arrested, 'Forsook him and fled,' seems despicable."

A sober, unimpassioned tone, full of a quiet dignity and force, an impressive simplicity and clearness and the vigorous reasoning that comes from conviction, are the other characteristics of the book which will not fail to strike even a casual reader. It begins with a brief survey of the general conditions of the Jews immediately before the advent of Jesus Christ (peace be upon him). Bringing out their greed and covetousness, it notices how their hearts had hardened and an idea of their own importance grown... and become firmly rooted in the minds of the Scribes. "But the religion in their mind was identified with the maintenance of 'the tradition' in the light of which alone the Scriptures could be rightly interpreted; and of that tradition they were the guardians."



A high esteem of themselves in their capacity as leaders had become identified in their minds with religion." The impatience of Israelites under a foreign yoke and its effect upon the Jewish conception of the Messiah is briefly referred to, and on the background thus laid bare before our eyes the portrait of the central figure is painted with as fair an amount of accuracy and clearness as can be gathered from the general vagueness which unfortunately surrounds the details of the life of Jesus.

Lack of definite and detailed knowledge about the life of Jesus Christ (peace be upon him) is so great that some critical scholars have gone so far as to discard all available evidence as untrustworthy and to declare Christ to be no more than a myth and an invention of some remarkably imaginative brain. Dr. Gore has tried to prove that, although the Gospels are not infallible and contain in some places obvious contradictions of each other's narratives, it is inconceivable "that either myth-making could have produced such a figure, or that there was in the earliest Christian church any single imagination which could have invented it."

Dr. Gore also recognises the difficulty created by the discrepancies of the four Gospels and has courageously admitted that "most of us have been obliged to abandon the position that the writers of the four Gospels were supernaturally inspired in the sense that the Holy Spirit directed and controlled their minds and even their pens so as to ensure infallible accuracy in what was written" simply because "it seems to be disproved by the facts." On the other hand, he argues that it is inconceivable "that either myth-making could have produced such a figure or that there was in the earliest Christian church any single imagination which could have invented it." "That the authors, St. Mark and St. Luke, were persons who were in a position to write thoroughly good history" is, according to Dr. Gore, a reasonable conclusion. "Historical evidence," he says, "never is, or can be, demonstrative evidence, such as can put an absolute constraint upon the wills of men or their reasons." We quite agree with Dr. Gore in this respect. But there is one distinction between mere history and the absolute certainty that is required about what a person did or said upon a particular occasion, if the entire structure of religious beliefs and practices is to be built upon it. In history we can be quite content and satisfied if we can ascertain whether Julius Cæsar actually lived or not. A general outline of what he did during his life and a fair amount of knowledge about his likes and dislikes and his general character is all that we want to know. It will not worry us if some historians differ from some others on



these points, because we are not necessarily called upon to decide which view is right and which is wrong. Even if we do decide and decide wrongly, the worst consequence can not amount to more than a defective knowledge about something that has no bearing upon our life. But in the case of a personality like Jesus Christ (peace be upon him) whose words and actions are to determine our conduct in every walk of life, and to whose influence we are to surrender the best that is in us (the guardianship and the development of our spiritual essence), we cannot afford to accept anything that contains the least possible shadow of doubt or is surrounded by any vagueness.

When judged according to this criterion, the New Testament will be found terribly wanting. Its whole value lies in its ethical teachings and the historical knowledge it provides about Jesus Christ (peace be upon him). In both these respects its testimony does not go beyond establishing the fact (though even in this estimate some of its weak points will have to be overlooked) that Jesus Christ actually lived and that his teachings, generally speaking, were most excellent. But when we come to whether such-and-such a thing did really come to pass and whether a particular principle was really taught by Christ with the same intensity as it is now found in the Gospels, we immediately begin to feel perfectly at sea. Many of his teachings are of so contradictory and conflicting a nature that the point cannot but strike every intelligent reader of the New Testament. It has struck Dr. Gore also. "The record of the seizure of Jesus by the Temple guard under the guidance of Judas needs no comment save on one point—the attempt of Peter to use the sword, which Jesus instantly rebuked. 'He that takes the sword, shall perish by the sword.' An hour before Jesus had told the disciples that the moment had come to sell their garments and buy swords; and they had shewn him two which they had already, and he had said, 'It is enough.' " Similarly it is very difficult to interpret what Dr. Gore has called "the strangely repellent utterance of Jesus when he turned on the crowd who followed him and said, 'If any man cometh unto me and hateth not his own father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple.' "

Writing about the sermon on the Mount, Dr. Gore says that "Matthew has collected into one sermon utterances delivered on various occasions." This is a very important observation, as it helps to explain some obvious contradictions in the Gospel teachings. A sentence when read with what precedes it and what follows it, leaves no doubt as to its meaning. It is a very unfortu-



nate circumstance that the sentences containing the recorded teachings of Jesus Christ all appear as if they had been cut out of a speech, of which they were perhaps the central idea and the climax. If the portions that have been left out had been allowed to stand, they would have supplied the necessary qualifications and limitations within which a particular sentence was intended to be interpreted. With these qualifications and limitations missing, we can form a general idea of the spirit that underlies them, but we cannot determine exactly how much they were meant to convey. This brings us face to face with the question: Is the account of the life and ministry of Jesus which we have got in the Gospels essentially the same as Christ himself gave or would have given? I have purposely not said the same as the first witnesses would have given, because the message that Jesus Christ brought from the Lord our God would not possess the same value if coming through the agency of one who had not the mind and the spiritual insight of Jesus to convey it in its original form. This is a question which no believer in the New Testament can approach without anxiety. Trying to prove that it is essentially the same, Dr. Gore argues: "If it was truly the Father who sent Jesus into the world, that men in the words and works of the messenger might really hear and see Him who sent him, it is difficult to imagine that He should have suffered the message to be effaced or seriously misrepresented at the very moment of its delivery to the wider world." This observation contains very sound reasoning, but unfortunately it proves quite the reverse of what it is meant to establish. To suppose that Jesus did not leave behind him some authorised record of his teachings, for the use of his followers, would be nothing less than blasphemy. But is there any sign of such a record to-day? The Gospels are the works of the Apostles. They do not claim to have been written by Jesus or written under his instructions and supervision. Those who will ponder over this will see in it a divine purpose. The message of Jesus remained pure and guided mankind as long as it was meant by the Father that it should so guide. When that time passed, it disappeared completely, leaving the field open for the Final Book and the Final Law, and its disappearance has a deep significance for the Christians. The Book about which it was the Divine intention that it should endure for ever, viz., the Holy Qoran, bears the promise, "Verily we have sent this Book and we ourselves shall protect it." Thirteen hundred years have passed since it was first revealed, and after this long time it is now, even in its minutest details, exactly the same as it was originally revealed.



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No. 6.

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# The Ahmadiyya Movement.

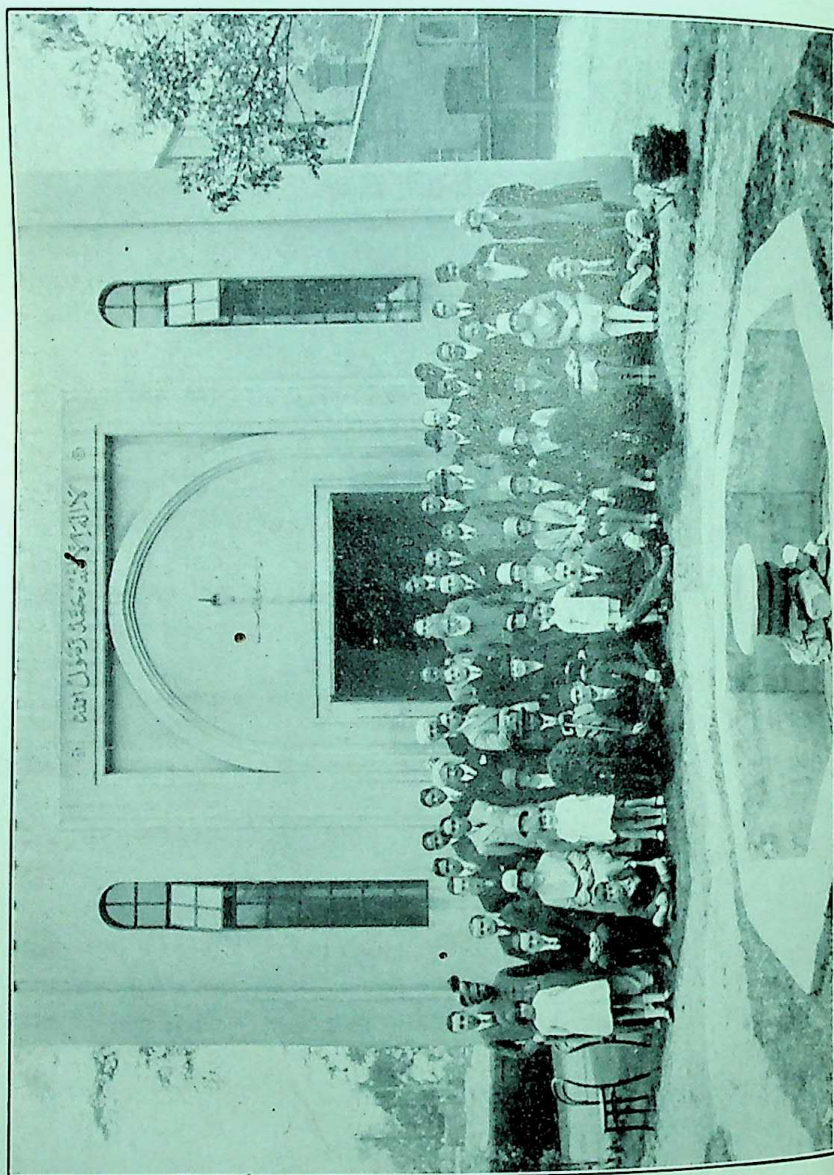
The Ahmadiyya Movement was founded by Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, Ahmad came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Ahmad died in 1908, and the present Head of the Movement is Hazrat Mirza Bashirud Din Mahmud Ahmad, the second successor of Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them :—

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THE ID-UL-AZHA gathering at the London Mosque, 20-5-29.

*(By the courtesy of Messrs. Kaffie and Adams, Cambridge University.)*



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## Notes.

### The Id-ul-Azha at the London Mosque.

We publish elsewhere a brief account of the celebration of the Id-ul-Azha festival at the London Mosque, taken from "The Near East and India," and also the proceedings in detail of the largely-attended meeting which was held in the afternoon.

The holding of social gatherings at the Mosque on the occasion of the Id Festival has been an annual institution ever since the Mosque was built. Special significance, however, attaches to this year's meeting, as it was intended also to serve another and nobler purpose, viz., that of enabling members of different races and creeds to hear an account of the outstanding features in the life and character of the great Personality whom all Muslims regard as the greatest of Divine Teachers raised for the guidance of mankind. A miasma of doubts and suspicion surrounds the conception of that great Prophet in the minds of vast masses in the East and West, which accounts for slanderous attacks on him frequently made in the Press and on the platform, resulting very often in disturbance of the public peace in countries like India. The law is powerless in preventing such offences, because, on the one hand, law will always provide loopholes for escape, and on the other, because its punishments cease to have any terrors for criminals who are petted and made much of and even accorded financial assistance by their misguided co-religionists.

With his usual quickness of perception and keenness of discernment, the present head of the Ahmadiyya Movement, Hazrat Khalifatul-Masih II., diagnosed the root cause of the trouble and



suggested remedies for it. Prosecutions and convictions, he declared, would not improve but aggravate matters. The best possible way to stop such attacks, in his opinion, was to disseminate a true knowledge, far and wide, of the real life of the Holy Prophet, so that the hate and antagonism now entertained against him and his teachings, wherever they prevail, should give way to appreciation, esteem, and, perhaps, even love.

With this object in view, meetings were organised and held in about one thousand different towns and places in India simultaneously on the 17th of June last year. This movement was welcomed by prominent non-Muslim leaders, and several of them, such as Sir P. C. Roy, Bepin Chandra Pal, and Mrs. Nayyar Abrobha Chakravarty, of Bengal, the Hon. G. S. Khaparde, of the Central Provinces; Lalas Duni Chand, and Amar Nath Chopra, of the Punjab, took active and leading parts either by presiding or speaking at those meetings.

The remarkable success which thus attended the first year's efforts and the excellent results which they produced were so encouraging that it was decided to hold similar meetings again this year, and the meeting on Id day at the London Mosque was intended to serve this purpose in England.

It was a matter of particular gratification and pleasure for the Imam and his fellow-workers that prominent Hindus, like the Maharajadhiraja of Burdwan, Mrs. Naidu, Mr. S. N. Mallick, and Dr. Paranjpye, of the India Council; Munshi Ishwar Saran, M.L.A., and several other Hindu ladies and gentlemen, should have participated in and helped to make the London meeting the great success that it undoubtedly was. We regard it as a great step in the right direction that Hindu leaders should thus come forward to honour the Master Prophet of Islam, as the Muslims honour and esteem great personages of the Hindus, like Ram Chandra and Krishna, because it is only such mutual esteem and reverence for each other's religious leaders that will engender and strengthen the spirit of fellow feeling and brotherliness among the two important communities of India, which is so essential for her advancement.

### **"When Souls shall be Linked Together."**

Among the many wonders which will stand out conspicuous in the history of modern times, the marvellous development in the means of communication is perhaps the most important. The modern traveller sitting cosy and comfortable in the corner of a well-appointed railway compartment while the train thunders along



at express speed can but imperfectly imagine the toils and the hazards to which his less fortunate ancestors were invariably exposed even on a journey that is now over before you have glanced through one page of the day's paper after settling down in your seat. Railways, steamships, telegraph and wireless have all been developed to such an extent that what formerly was looked upon as the vast immeasurable expanse of mother earth has now shrunk incredibly small when measured in terms of how soon we can get to any of its distant parts or get into touch with it. And last of all has come the amazing development in civil aviation. The memorable flights to far-off Australia, and across the dread Atlantic, had scarcely ceased to be talked about when the regular weekly air mails to India and the still more astounding non-stop flight from England to Karachi became facts of history. Regular air mails and airways available for passengers between the different parts of the old and the new worlds have thus come within the range of practical possibilities.

The result of all these developments which, considering their rapid progress in so short a time as well as the possibilities that lie hidden in the future, can scarcely be said to have outgrown the stage of infancy in their history, is the bringing together and a linking up of countries with countries, of towns with towns, and of souls with souls.

The Holy Qoran, while speaking of a World Reformer in whom was to be fulfilled all that was spoken of by the prophets of yore, by Zoroaster, Confucius, Krishna, Buddha, Jesus, and Mohammad (may peace and the blessings of God be upon them all), about another of God's chosen messengers who should come in their name and spirit, says that the time of his advent would be the time when souls would be linked to souls. That time is undoubtedly now come, and lo! the bridegroom also appeared at the appointed time. He indeed turned fishermen into "fishers of men," and his disciples are carrying his message to the remote corners of the globe. His coming was the Second Coming of the Prince of Peace, and war-worn humanity will find no rest and no peace except in his teachings. Blessed are they who listen to him, for verily they shall find their reward in the Kingdom of Heaven.

### **A Sad Departure from a Wise Policy.**

We learn from the April and May (combined) issue of "The Islamic Review," Woking (Surrey), that Maulana Mohammad Ali (M.A., LL.B.), of Lahore, "has now prepared a translation of the Qoran without the parallel Arabic text." We have not yet seen



the new work, but it is said that in order to make the volume handy and with the further object of bringing it well within the means of those who could not afford to buy his bigger work, the commentary too has been considerably abridged.

The efforts of Maulana Mohammad Ali to translate the Holy Qoran are indeed praiseworthy, but we are constrained to say that the new plan of bringing out a translation "without the parallel Arabic text" is a deplorable departure from a wise and age-long policy, so far universally followed all over the Muslim world, of never separating the translation from the original.

It would not be expecting too much from a scholar like Maulana Mohammad Ali, who has been engaged upon the work of translating the Qoran for the last twenty years, to have realised by this time that however great may be the mastery of the translator of the language he is translating into, it is impossible to produce a translation of the Qoran which with justice may be regarded to contain one-twentieth of the depth and richness of meaning, the clear conviction of argument, the matchless beauty and simple grandeur of style and, above all, the indescribable quality to purify and uplift the reader which are so marked and outstanding a feature of the Holy Book. As a matter of fact, we personally know that the Maulana is fully aware of these facts and that is why the news about the new volume has come to us all the more as an unpleasant surprise.

When the translators of the New Testament first decided to publish its versions unaccompanied by the original text, they must have been actuated by some very similar well-meaning desires and motives. The effect of this policy, however, upon the book itself, whose circulation and sphere of influence it was sought to widen and upon the religion that was founded on it, has been nothing but deterioration in value and beauty. Almighty God has Himself promised to protect the Holy Qoran from any such depravations, but it is sad to find that a man who is spoken of as its greatest scholar and commentator to-day should be thus opening up a possibility for its corruption in the future (which God forbid).

## Suspensions of the Depressed Classes in India.

The principle of untouchability in Hinduism is one of those pillars to which that religion owes its continued existence. The strict and rigid observance of this principle and the complete segregation of Hindus from all mental and social contact with the rest of mankind which followed as its natural result, have enabled Hinduism to survive for a length of time which would have been im-



possible if the outside influences had been left free to work upon people's minds.

According to this principle it is the duty of every Hindu to avoid contact with all non-Hindus. He should not eat anything which a non-Hindu has touched, and he should form no social ties or relationship with any but his co-religionists. The Christians, the Muslims, the Chinese and the Japanese, they are all far below the Hindu in social status—in fact, so far below, so base and utterly unworthy, that their very touch contaminates and defiles his super-human excellence and purity.

The preposterous self-conceit and the withering scorn and contempt for all non-Hindus in which this principle takes its root, though evil enough in themselves, are not, however, the worst features of this inhuman institution. More deplorable still is the untouchability in its own fold, that iron frame which was devised to keep one-third of India's teeming millions deprived of their birthright—the right to live as human beings.

These downtrodden, miserable wrecks of humanity profess to believe in Hinduism, but the high-born Hindus have, through century after century, persisted in spurning them off and treating them as filthy, degraded vermin. With the spread of education, however, the shocking injustice of untouchability has struck some of the Indian leaders, and it is very gratifying to observe that attempts are now being made to remove this curse from India. But the fact that these attempts have followed so closely upon the introduction of the Reform Scheme and the notorious lack of practical steps to give the depressed classes equal social rights, coupled with the efforts that are now being made by Hindu organisations to impress upon the untouchables that in the coming Census they should register themselves only as Hindus and should not mention their caste, has made the untouchables rather suspicious about the motive working in the background. They have arrived at the conclusion that the present enthusiasm, except in the case of a few just and enlightened men, is no more than a political move, and the efforts to get the depressed classes to register themselves as Hindus, simply another master-stroke of policy to swell their own numbers and at the same time to have them wiped out of existence when the rights of separate bodies should come to be discussed.

While it is impossible to say how far these suspicions are correct, it cannot, at the same time, be said that they are entirely groundless. The Hindu organizations that have been formed for the uplift of the depressed classes have brought this charge upon themselves through their over-readiness to proselytize these people and then invariably leaving them in their previous wretched plight.



# The Festival of Id-ul-Azha

(Monday, 20th May, 1929.)

The Maharajadhiraja of Burdwan in the Chair.

Subject: "The Holy Prophet's life as a source of inspiration for the world."

The proceedings having opened with solemn prayer:

The CHAIRMAN: Ladies and Gentleman, I have much pleasure in introducing Mr. Yusuf Ali, who will now deliver his lecture

Mr. ABDULLAH YUSUF ALI: Maharajah, Imam, Ladies and Gentlemen, I am not going to deliver a learned speech. I know that there are in this audience at least half-a-dozen much more learned than I am; but I propose on an occasion like this to place before you my impressions of a great personality—the greatest, as I believe, in religious history; and I propose to speak of that personality not so much in regard to its historical and public aspect as in regard to the fine flower of moral and spiritual genius that we find unfolded in the study of that personality.

In the case of every great man there are always two aspects of his work and personality—what he is and what he does; and sometimes—I think in nearly all cases—even though the man may accomplish a great work, may revolutionise the history of his country and the world, still what he is, is even more important than what he does, because what he does is to a great extent conditioned upon what he is. There is another consideration; a great man may live before his time, or after his time. Circumstances may be such that his great thoughts and his great influence may not bear the seed which they ought to bear, on account of those extraneous circumstances. But if he has fought the good fight, if he has run the straight race, even his failures, his disappointments, may be a great object lesson to those that follow him. The deeds which are inscribed in golden letters on the pompous page of history are, many of them, subjects of controversy; some people may think they have been of great benefit to mankind, others may take the contrary view; but a lovable character, a character blessed with the virtue of humility, of good sense, of righteousness, of equitable regard for all, is to all people an inspiring example. In suffering, in sorrow, in failure, we often see the very best that there is in a man. In triumph or success, his compassion and his meekness are tested. By the



test of truth, justice, patience, firmness, you can always tell whether the man is made of the real precious metal of spiritual integrity, whether he sheds the genuine light of God's beneficent guidance, or is merely a fleeting shadow on the stage of the world. From that point of view I hope that what I say may interest you and may at least help you to realise the sweetness of the Personality whom we who follow him as our guide in all our greatest affairs love and revere.

I am indeed proud to have you, Sir, in the chair. You are one of the few men in India who are firm in the policy of cementing the thoughts and social life of the two great peoples who inhabit our country. I hope and believe that that number is constantly increasing, and every time we, any of us, go to assist our brother people in their ceremonies, we are also assisting the development of our nation. I am also glad to welcome among us many Christian brothers and sisters, to whom, perhaps, our faith appears as a sort of distant phenomenon in the religious world, with scarcely any intimate contact with the modern movements. But I shall have failed in my task if I do not convince you all that the Personality that I am speaking of lived a life of purity and nobility which has some bearing even upon the great problems that face us at the present day.

This is my little offering of sacrifice on this 'Id of Sacrifice. It is indeed pleasant to see our celebration, in this belated spring of a northern climate, amidst scenes of verdure and natural beauty. When we remember that Muhammad was himself intimately in touch and communion with Nature, that he preached many of his moral and spiritual truths by an appeal to the facts of Nature, and that he derived his inspiration from the changing scenes and the evidence and signs which they gave of the greatness and goodness of God, we shall find it specially appropriate that we should sit, in Muslim fashion, on the green sward under the canopy of the great blue sky.

Sometimes even our friends, the friends of Muslim civilisation and of Muslim institutions, do not appear to take in its true bearing and perspective all that is implied in the life of the Prophet. I know people who speak of him, quite reverently and with affection, as the Camel Driver, or of his civilisation as representing the civilisation of the arid deserts of Arabia. In fact, the Prophet's family was one of the noblest in Arabia. His family had been the Custodians of the Sacred Temple of Mecca, and in that democratic tribal country were considered to hold the keys of all social and religious power and authority. His grandfather Abd-ul-Muttalib, was almost like a father to him, because



Muhammad lost both his father and his mother at a very early age. This Abd-ul-Muttalib was, one might call him, a Prince of the tribe of Quraish, the leading tribe in Arabia. Each man in a tribe claimed to be as good as his fellow, and yet there was a strong aristocratic feeling among them. So also with the tribes. While each tribe fought for its own hand, the Quraish tribe was the prince among Arab tribes. Although the Prophet, in the humility and simplicity of his character, did everything himself, including the tending of goats and sheep, the pasturing of camels, the mending of his own clothes, and the helping of his women folk in domestic work, still, in all these things, if you have perspective, you will realise that a description of him implying that he was other than he was, that is to say, born of a leading family, would mislead you when trying to appreciate the gigantic task which he performed. He was at all times a friend of the poor. As an epigram describes it in Arabic, he was very much needed by the rich and he very much honoured and respected the poor. The magnitude of his task lay in the fact that he had to run contrary to the traditions of his own family, the family of Abd-ul-Muttalib, who were the custodians of the temple of Mecca and, as such, were charged with a vested interest which this young reformer stood forward to attack. His task would have been much simpler if he had not belonged to such a family. All through, the people reproached him with such taunts as: "Art thou, then, wiser than our fathers, that thou callest our fathers fools, that thou railest against the gods of our fathers? Remember that Abd-ul-Muttalib brought thee up, and now thou attackest the institutions that he held sacred. It is most unseemly that thou shouldst do so."

The second point I want you to realise is that neither the system which the Prophet attacked nor the system which he substituted in its place was really a system of the Desert. Mecca and Medina, as you know, lie geographically outside the great central desert of Arabia, and these are, and were, the two principal cities. If we add Taif, the wonderful oasis sixty miles east of Mecca, which also figures prominently in the Prophet's history, then we shall have named the three great cities (outside Yemen) which were the centres of Arabian culture. Outside them there was no civilisation. The Arab of the Time of Ignorance was a barbarian, if a noble barbarian; his early poetry exalted violence and female infanticide, fraud and boasting, dissoluteness and perpetual war as glorious things. Even to-day, when reading the remains of that poetry, we realise that that was a system which could never have appealed to any cultured people. There was another system, a much more subtle system, the system of the cities of Mecca and



Medina and Taif, which consisted of an imposing collection of superstitions, legends, and make-believes, moral prejudices and selfish conventoins, conflict of man against man, tribe against tribe, greed and vested interests against common good, which it was the business of our hero to attack. He attacked that system successfully and he established his own system. But it took root far more outside Arabia than it did within its deserts. Its moral appeal was to far higher standards. To the present day, although nominally the desert Bedouins of Arabia are Muslims, in their practice they still often live that Pagan life which it was the glory of our Prophet to have practically rooted out in the system which he established.

As I told you, his grandfather Abd-ul-Muttalib played rather an important part in his life until he attained the age of seven. His father, Abdullah, never saw him. He was on a journey, and died as he was returning home. The Prophet's mother is more or less a shadowy figure. There are two or three great women, two perfect women, in Islam who are very prominent in his story; but it happened that the Prophet was practically doubly an orphan. His mother died in his sixth year. But even those early years of infancy were, on account of Arab custom, years in which he saw very little of his mother. It happened in this wise. All the noble families of Mecca, finding the climate of Mecca was hot and unhealthy in the summer months, used to send away their children to the more equable climate in the interior, just as English people in India at the present day send their children either to the Hills or back to England; so that the fathers and mothers see very little of the children after they cease to be infants and before they are grown up. Therefore the whole burden of motherhood, as it were, fell upon another lady, the Lady Halima, who figures most prominently in the Prophet's history. Her tribe was more or less famine-stricken, and when she came to Mecca, while other women of her tribe were seeking to get the custody of children of wealthy people, she took this practically orphaned child—doubly orphaned later, but practically orphaned already. Abd-ul-Muttalib had sixteen children, and as the Prophet's father was only the eighth child you can imagine he was not very rich, and he could not give very much to the nurse; but, says the story, when the nurse came and picked up this child, this child with eyes full of fire and with sweet and gentle ways, she immediately fell in love with the child. She took him away and she tended him with every care for two years, after which, according to custom, she was to have brought him back to his mother. She did bring him back to his mother, but she begged with tears that she should be allowed a further period



of a year or two to take care of the child, because she said, "I love this child and this child loves me." And again she took him, and brought him back at last when it was impossible to ask for the custody of the child any more, when he was about four years of age.

The relation between this little child and the nurse is one of the most beautiful things in human history. She had her own two sons, and these foster-brothers also loved this little boy, and this little boy was very fond of going out with them. Once when he was kept at home and the little boys went to tend the sheep in their pasture grounds, Muhammad asked, "Where are my brethren?" She said, "I know you love these boys as tenderly as if they were your own brothers. Would you like to go with them?" He said, "Of course." Then the story tells how proudly Halima decked this little darling of her thoughts, and how, in her solicitude that no harm should come to him, she put an amulet around his arm and, kissing his brows and his eyes, said, "Now go and play with thy brethren, and God grant that no harm come to thee." And Muhammad said, referring to the amulet, "What is this?" She said, "That is to guard thee against evil spirits and to protect thee against all harm." But he, with his little hands, tore it off and said, "I do not want such a guard. God will guard me." Years afterwards, when he was on his ministry proclaiming the message of God, Halima told how at three years of age this little boy had refused to believe in any superstition and how lively had been his faith in God.

There is another little story—I do not know how far it is an allegory or a vision. At three years of age, when he was out with these boys, he suddenly disappeared. The boys were filled with anxious fears. One of them was sent to Halima to say, "Oh, something has happened to Muhammad. Come, come and see. Perhaps you are already too late." When she went and searched, she found this little boy under a tree, and he only said, with the sweet simplicity of childhood, "Why are you anxious?" They said, "Ought we not to be anxious, as you were lost to our ken?" She said to Muhammad, "What were you doing, and what happened?" He said, "I saw two men like angels, that came and took me up and tore open my heart and washed it with snow and put in it a sort of perfume of purity." You see, therefore, that even in his childhood he had little thoughts, little fancies, little premonitions of the beauty of Nature, the oneness of human nature with God's creation, the great providence of God which takes care of men and women and children and all the beasts and birds and every



humble living creature, the providence which fosters and helps us all to purity and light.

Side by side with physical growth, he grew in human love and human tenderness. At every stage people said, "What a lovable and affectionate child this is!" He lost his mother at five, but his grandfather was fonder of this little boy than of all the other members of his family, and when his friends came to see him he would call him "my son." Some of the commentators are even now puzzled when they read that Muhammad is sometimes called the son of Abd-ul-Muttalib instead of the grandson. When Abd-ul-Muttalib died, the boy was taken care of by one of his uncles, Abu-Talib, a brother of his deceased father. Abu-Talib also figures very largely in his story. Though he clung to the faith of his fathers, he protected and honoured his great nephew till he died, when the latter was fifty years of age. Abu-Talib got just as fond of this boy and used to call him "my boy." He was as dear to him as his other children; but there was no jealousy, because he was such a lovable boy that he was equally the darling of the children as well as of Abu-Talib himself. Abu-Talib's son Ali, 30 years younger than his cousin, was his devoted adherent and lieutenant.

The child Muhammad at every stage of his growth enlarged his interests and his affections. Abu-Talib used to go on trade journeys to Egypt and Syria, and when our hero was about twelve or thirteen years of age he insisted upon being taken upon one of these journeys. We can imagine the sort of conversations between the eager child and his uncle. Abu-Talib might say, "But you are only a little child." Muhammad might reply, wiser and more earnest than his years, "Yes, but the world spreads out before children as it does before men and women; I must see the men and women of the world, their trafficking and their business, their ways and their hearts, so that I can understand how men respond to the thoughts of God." It is said that in these journeys, between the ages of thirteen and twenty, in Egypt, in Syria, in Yemen, the three great civilised centres around Arabia, he met Christian monks at their devotions and Jewish doctors. He loved to go, not to dispute with them, but to talk with them in that affectionate, gentle manner which they all afterwards remembered.

There is a fine phrase in Shakespeare: "Piece out our imperfections with your thoughts." Here was a man who pieced out the imperfections of his fortune and circumstances with his wonderful personality. Early in his life he was doubly an orphan. And yet he had the love, as it were, of two mothers. And he glorified



motherhood in that beautiful phrase, "Paradise lies at the feet of the mother." He knew suffering and want; yet he kept a smile for the children and the helpless, and he made poverty his pride—("Al-faqro fakhri"). Loneliness was his portion; yet he was never a stranger in the society of men. From human intercourse he extracted more wisdom and understanding than most men. He spoke little, but his words were always apt and eloquent. Unlearned in books, he read into the heart of things and the hearts of men, a worthy vehicle for the inspiration of God. His heart was large, and ever awake. As he said, "My eyes sleep, but not my heart."

So he grew up, and as a young man he built up a great reputation, a reputation for truth and fidelity, for staunchness and firmness of purpose, for constancy in friendship, for determination in any plans he had formed. Above all, people said, "In him is the quintessence of Truth, he is the true and faithful one." When he was a man of about twenty-five, a wealthy lady of Mecca, who had great caravans trading to Syria and Egypt, said, "I have heard a great deal of this truthful, faithful man. Let me, if I can, employ him in my business. With such an agent my business will prosper. However he is employed, wherever he goes, he is always absolutely trustworthy." In fear and trembling, she sent a message, scarcely hoping that he would accept the leadership of a commercial caravan. To her great delight, he did accept; and it is said that she put into that one venture twice or three times the value she had put into other ventures. When he came back he delivered all the accounts accurately. The business seemed to have flourished even beyond expectation. He grew more and more in favour,—and not merely commercial favour.

The Lady Khadija was one of the most beautiful of women as well as one of the most wealthy and influential. She talked to him about other things than trade, and he told her about the wonderful things he had seen. She was not merely interested in material things. She understood his religious fervour, and listened as he told her about the monks who had talked with him about their Christian religion, and about the Jewish doctors and their own Arab chieftains. He also unfolded to her his own great visions and dreams, and he spoke to her of his watches in Mount Hira, and the risings and settings of the stars, and the lessons he derived from them. Needless to say, she fell in love with him, and he married her and lived with her until she died, as true and faithful a husband as ever lived. She was to him the truest and gentlest of wives, a woman who understood his nature and his moral spiritual difficulties, who realised his dangers, who helped and protected him;



who shared in his noble dreams, and solaced him in the eclipse of his hopes. She never once thrust her own personality on him so as to obstruct his growth or divert his purpose or interfere with his work. From his twenty-fifth to his fortieth year, a period of fifteen years, he lived comparatively peacefully with no outer anxieties, but growing more and more in that spiritual stature which enabled him to face the crowded years of his Mission from his fortieth year onwards. The Lady Khadija is one of the most romantic figures in the Prophet's history. She is one of the four perfect women of Muslim history, another being her daughter, the Lady Fatima, who became the wife of Ali. Fatima was a worthy daughter of such a mother and such a father. In those very difficult early years of the Prophet's ministry, when she was only a girl of seven or eight, and he and his people were being insulted, persecuted and put to the sword, this girl, this maiden of Islam, stood firmly and bravely by her father's side. After the battle of Ohod, when she was a young woman of 21, she showed great presence of mind in stanching the Prophet's wounds on the battlefield. She was the very fountain of love and affection, and stands out as a noble pattern of all the virtues.

In the thirty-fifth year, about five years before Muhammad announced his Ministry, a very characteristic incident happened. It gives us a precious glimpse of how this man was growing up, not in the cut-and-dried fashion of religion or of worldly wisdom, not as a man ponderous with learning, not as a man heavily weighted with dignity, but as a very human man with human insight, one willing at every crisis to help in the affairs of men. They were rebuilding the Temple of the Ka'ba. They took down the walls and had to re-fix the Black Stone, a meteorite, which was the chief centre of Ka'ba worship. All the tribes from far and near had sent their representatives, and when the time came to lift up this stone into its position, a dispute arose. All the tribes had their own importance and rank in precedence. The walls on each of the four sides had been allotted by lot to the tribes. The Quraish claimed to be the leading tribe, and they had the right to put the stone into position. But they were divided into a number of clans, and each clan claimed the honour. They nearly came to blows. Swords were drawn, but civil war was averted by the arrival of *Al Amin*, the Trustworthy Man, the man who had pulled out many an Arab from his difficulties, the man who was always willing to put himself at the disposal of men in need. How did he do it? Even though he was arbitrator by consent, he understood the latent rivalries of their hearts, and was determined to take no false or invidious step. He took out his scari, placed the Black



Stone in the midst of the scarf, and said, "Let each clan send up a man"; and they did so. Then he told all the clans, through their representatives, to lift the stone, which they did, and then he eventually placed it in position. That stone was well and truly laid, because the man in command understood not only stones, but men. But this was a trifle. Greater tests, far greater trials were still to come.

The call of Apostleship came when he was forty years of age, and that was one of the great crises of his life. Doubts assailed him; difficulties dismayed him. This is the story as it is handed down to us. He used to go often to Mount Hira, a little mountain close to Mecca, to spend days and nights in fasting and prayer. How could he make his people see what he saw, their follies, their futilities, and their wickedness? One night he suddenly became overpowered with light and he almost fainted. He saw a vision as of an Angel, and it said to him "*Iqra*," which in the Arab tongue might mean "Recite" or "Read." The Prophet, overpowered morally and spiritually, understood this to mean "Read," and he said, "How can I read? I cannot read." Still the word was repeated, "*Iqra*,"—"Rise and declare to the people the message of God—God the Creator, Who taught man how to read and write, and ever to learn new knowledge." His first confidante was his wife. He went and told the Lady Khadija, "I felt so overwhelmed, I did not know what to do. What was this that was coming to me? What was this burden placed on me? Was I equal to it? Or was it a lying spirit that suggested this to me?" Khadija comforted him, and said, "You are the Truthful One. Does not everyone know that you are just and righteous, that never a word of untruth has passed your lips? It is God's will that you should stand forth as His messenger." She not only gave him comfort and solace; she believed in him. She went and told her cousin Waraqa, who was a Christian, what had happened, and he told others; and, as they were all expecting the Messiah, many of them said, "This is indeed the Messenger of God." That was the first direct revelation. Time after time, in moments of depression, moments of difficulty, and moments of danger, he always placed his trust in God. He gave forth, out of the fullness of his heart, all that he was inspired to say, and that revelation forms the Quran.

That was the great crisis which made him a public man; and then the troubles began. Hitherto everybody had loved and praised him; everybody had appreciated his virtues. But now his kinsmen thought he was touched. They said, "What is it that this mad-man says? Why is he railing against our gods?" Whenever the



Arabs wanted to do any cruel thing they always based themselves upon the traditions of their numerous gods. But Muhammad said, "No, that will never do. God is One, Who loves all His creatures; He loves all men. Before Him there is no Quraish and non-Quraish, no master and slave, no man and woman, no grown-up and child; before Him all have rights, and all demand equal justice." This was a hard pill to swallow. As long as their pockets were not touched, it did not matter; they merely laughed. But men and women began to be drawn to him. It meant a decrease in the income of the custodians of the Temple. It meant giving up their prejudices, for the Prophet had advanced in honour and dignity an Abyssinian slave, Bilal, and a blacksmith, Khabbab, who were equals in the Muslim congregation with Arabs of the bluest blood. They said: "This man has indeed come to destroy our inheritance. Even the elders of his own family cannot bring him to his senses." They threw temptations in his way. But worldly motives had no appeal for him. They tried to coerce him through those whom he loved, but he had now his mission as a man of God.

The seed which he had sown grew and grew. The people who believed in him were people of all classes, including people of the highest position. Abu Bekr, one of the most influential men, said, "What this man says is just and true and righteous, and therefore I will stand by him." The Prophet's uncle, Abu-Talib, who could not see why such a revolution should be created and would not give up the old Pagan worship, still stood by his nephew. The Prophet championed the rights of women, and women were among his chief supporters. There was Khadija, his wife; there was another great lady who effected a marvellous conversion, whom I shall mention presently, and many other ladies. There were the great ones, the powerful ones, there were the women, and there were the poor: they all flocked to his banner. The poor and despised and oppressed all said, "This man is just; other people do not even recognise our existence." The slaves came to him and acclaimed his message. There was Zaid ibn Haritha, a freed slave, a man who had been given to Muhammad by his wife, and who had been manumitted. Some years afterwards, when the Prophet was still a persecuted man in Mecca, Zaid's father got news of him and came to fetch him. Zaid said to him, "Now I am free, but although I love you as a father, I have got a spiritual Father whom I love even more." Zaid refused to go back, and stayed with the Prophet. He stuck to him all through life, and is sometimes known as Zaid the son of Muhammad. It was then that slavery was abolished in spirit and not twelve centuries afterwards.



Now for the great story of the conversion of Omar bin Khattab. Like St. Paul to an earlier man of God, Omar was one of those who had violently persecuted the Prophet and all his people. The persecution had gone so far that people were exposed naked in the sands against the rocks, so that the Arabian summer sun should beat against their eyes; but they all stood to the truth they had learned. The first martyr in Islam was a woman. She was tied between two camels, and pierced with a lance; her husband was also killed. But to return to Omar. One day mockers said to him, "It is all very well your persecuting this man; but what about your own sister? She believes in him." He was wild with fury, and said, "It cannot be that the sister of one of the leaders of the Tribe should follow this madman!" He went to her house; she and her husband were there, and there was another man with them, who hid himself. They were all struck with terror. Omar said to his sister, "Tell me this is all false; tell me you are not under the spell of Muhammad." His sister declined to give up the Truth, and so did her husband. Omar fell upon her husband and knocked him down. His sister intervened, and he struck her in the cheek, so that she bled. But they were still constant to the faith in them. Then he was struck with a doubt. He thought, "Why are these people so meek and so constant?" He asked his sister for the leaf of the Quran which she had been reading. She insisted upon his washing his hands to read the sacred words. The friend, who had now come out of his concealment, said, "Will you give the leaf to one who does not believe?" She said, "Perchance he may believe." And he did. And he became afterwards one of the great secular organizers of Islam.

As the Muslim community grew, the insults and the persecution grew fiercer. We must not dwell upon the persecution. Many Muslims had to leave their homes. Some went to Abyssinia, and were received kindly by its Christian king. In the fifty-second year of the Prophet's life, his Message had made some progress in the neighbouring city of Medina. The first effect of Islam in Medina was to reconcile warring tribes and to raise their moral tone. Muslims from Mecca began to emigrate to Medina. This made the Meccan chiefs still fiercer. They banded themselves together to kill him. The people of Medina invited him to come and live among them as their honoured guest and chief. He accepted the invitation, but first sent off his friends and adherents from the post of danger. And so in parties of two and three they all went to Medina. On the night when the plot for his assassination was maturing. Ali, his devoted cousin, said, "I shall sleep in your bed. I am young and can defend myself. I shall soon follow you." And the



story tells how Muhammad went with Abu Bekr, and the plotters came and found the bed was occupied, not by Muhammad, but by Ali, who boldly faced his enemies and made his escape.

So the prophet went to Medina. The story of his eleven years at Medina is practically the history of Arabia for those eleven years. In Medina he was received with honour, and all the Arabs began to gather around him. The Quraish, whom he had eluded at Mecca, thirsted for his blood and wanted to take Medina. Muhammad organised the defence. He showed that he was as good as a soldier, an organizer, a business man, a negotiator, a statesman, a nation-builder, as he was as a preacher and teacher. In all these rôles he infused a new spirit of earnestness and faith, and inspired the world with new ideals. These details are long, and are recounted in most of the books that are written about the Prophet. As I am only dealing with his personality, I cannot tell you the whole history, but will now pass on to the final stages.

After ten years, when the Quraish had done everything they could to smash his power, discredit him, and cut him off from all the Tribes that came to him, it was necessary to teach them a lesson. So he took an army to Mecca, and he took Mecca, almost without fighting. When all his enemies, each of whom had plotted to kill him and his followers, were in his hands and in his power, he said to them, "What do you think is the punishment most fitting that I should inflict on you?" They said, "It is for thee to decide." Muhammad treated them as Joseph had treated his brethren. Joseph's brethren had sold him as a slave, and they had gone and told his father lies about him. Joseph had afterwards become a great man in Egypt, and when a famine overtook his brethren they had come and humbly sought his help, and he had fed them. So did the Prophet Muhammad with his unworthy kinsmen of Mecca. His revenge was compassion. He took Mecca to purge it of its evils, and to establish a brotherhood of peace and goodwill. The people saw that he was indeed fitted to be the leader of the whole Arab nation, and from that time his authority was firmly established. But that was only a step, a means to an end. The end was a universal brotherhood of mankind.

Now a word about the wars, the Religious Wars as they are called. If you mean by a religious war a war of aggression to propagate the Faith, the Prophet never waged such a war. By word and deed he showed that in moulding human affairs, infinite tact, infinite patience and forbearance are required. In all reforms he won the ground inch by inch. He was insulted, abused, reviled, mocked, persecuted and assaulted. They sought to discredit him, expel him, deprive him of his liberty, and to kill him. A price was



put on his head. For the sake of the cause he represented, he bore all with fortitude and resignation. When his friends and his flock were attacked in the same way, he disciplined them, but it was also his duty to protect them. He was as brave as he was gentle, and cowardice was not one of his people's vices. In self-defence, in defence of all that they held dear and sacred, they took up their enemies' challenge, and they proclaimed the duty of struggling, striving, and fighting.

Reading the story in perspective, you will find that one of the Prophet's great points in his Mission was the reform of War itself. In the wars that raged before his time, every petty tribal chief took it into his own hands to avenge himself and slaughter his enemies; but when this injured, persecuted man came back to his own people and his own city of Mecca, he established a reign of peace and righteousness. There was no slaughter, no proscription, no revenge. There were not even spoils to victors, a point on which there was some discontent among his allies and Helpers from Medina. But he stood firm, and his obvious sincerity and earnestness won the day. Where over-zealous followers like Khalid acted violently, he disowned such acts and publicly distributed compensation. The modern phrase is, "Abolish war as an instrument of policy." Even those who sign on this basis increase armaments and make mental or open reservations. With the Prophet there was no question of "room for expansion" or a "place in the sun," of a standing army or of professional soldiers.

The Prophet died in his sixty-third year. He had premonitions of his death, and he knew his mission had been fulfilled. In his great sermon at his last Pilgrimage, he insisted upon a few cardinal points in his teaching; such as universal brotherhood, the sanctity of life and property, the sanctity of the family, the rights of women, and the rights of slaves. In regard to slaves he said: "Feed them with the same food which you eat, and clothe them with the same clothes which you wear." He had in mind not only those who heard him in person, but all whom his teaching could reach. "Let all who are present speak to those who are absent. Perchance it may be that those who have not heard me direct may hear me through you, and perchance my words may have even greater effect on them than they have on you."

Ladies and Gentlemen, after the lapse of 1,300 years we are in that position. The Prophet spoke to a certain band in certain circumstances; and his message took root, although it was often misunderstood and often misused, sometimes used quite away from his purpose. We who have not heard him still cherish that message, and we feel that in that last sermon his reference to those



who had not heard him, but who perchance might remember and understand him even better, applies to these after-ages. His message, properly understood, was for all mankind and for all times. In an age of narrow faith and superstition, his teaching led to wider horizons in Reason and Freedom. In this our age of relentless Reason and sterile Freedom, there is room for the more vivifying Faith which he exemplified. That is why we reverence him; that is why we feel that he is one of those great Personalities for whose life and teaching the world ought to be grateful. If we, his humble disciples, those who take his name (often, alas! in vain), show ourselves, as we often do, unworthy of his message, of his righteousness, of his high spiritual standards, may it be that the grace of God will remind us of this. For then we shall not act vainly or arrogantly in this world, but we shall respect all other people as he respected all those with whom he came into contact, and thus realise the message which is the corner-stone of his ministry—the Fatherhood of God and the Brotherhood of Man. (Loud applause).

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Mrs. Sirojini Naidu then addressed the meeting for about a quarter of an hour. Her speech in extenso will be published in July "Review."

THE CHAIRMAN said he was sure that at that late hour of the afternoon they would not expect him to add many words, especially after the last two speakers. Regarding Mr. Yusuf Ali's address, all that one could say was that patience and magnetism were the keynote of the Prophet to whose religion he belonged; and as a Hindu, as one who believed that in a gathering under the blue sky the blessings of their Elders were always with them, he was sure they would agree that the blessings of the Prophet were with the speaker that afternoon, for he had shown patience for the rattle of the many trains passing by, and magnetism by the fact that his address was indeed a forceful one. He was sure they must all be very grateful to him for the charming picture which he had drawn of a great man, one of the greatest that the world had produced. He was sure they must be equally grateful to the Nightingale of India, Mrs. Sirojini Naidu, for the beautiful words which she added after the principal speaker.

They had met that day to celebrate the great Festival of Sacrifice of the great Religion of Islam. As an Indian, he sincerely hoped that the Festival, known as Eid-ul-Ahaz, might have passed off peacefully in that dear motherland of his and theirs; for at that



present moment there was one thing that was essential to the national life of India, and that was an entente cordiale between the two great communities on which depended the national life. Whatever might be his, the speaker's, personal beliefs, he followed the traditions of a family of a Zemindari house which owed its existence to the great Moghuls; and, for that reason, neither his predecessors nor he had ever forgotten to pay their tribute to the followers of that great religion of Islam to whom they owed their Zemindari house. Apart from that fact, he had always believed that in a land like India, with its numerous religious beliefs among the Hindus and even the numerous sects among the Mohammedans, if there was to be a united India which could take its proper place at the proper time among the nations of the world, it would be by the united wishes of the two great communities that inhabited that sub-continent. In England the soil was good for the fusion of that fellow-feeling between Hindus and Moslems, for England was in many ways an extraordinary country: it gave shelter to the regicide, on the one hand, if he was not a menace to public safety, and it also gave shelter to crowned heads that had lost their crowns. (Laughter.) It was, therefore, appropriate that under the shade of that tree, near that little Mosque, they should meet on that wonderful afternoon in the heart of London.

The Chairman then thanked the Imam for asking him to preside, and concluded with an expression of goodwill and good wishes to all brother Christians, brother Moslems, and brother Hindus.

THE IMAM MOULVI FARZAND ALI said it was a matter of deep pleasure to him and his fellow-workers that the gathering that afternoon had been a very successful one. He wished to thank the Maharajah of Burdwan for graciously consenting to preside at their Festival and giving a further proof, if any were needed, of his large-heartedness. As the learned lecturer had remarked in the early portion of his speech, it was indeed personalities such as that of the Maharajah of Burdwan that would eventually succeed in bringing about the unity of the two important communities of India. It was a great step forward, and he personally felt a very great debt of gratitude to the Maharajah. He also wished to thank the learned lecturer and the great lady who followed him for the splendid orations to which they had treated them that afternoon. He was sure they were all of them the better for having listened to those learned and wise speeches.

The Imam having concluded by thanking all those present for their attendance, the gathering partook of refreshments, and the proceedings terminated.



## The Meaning of Life.\*

(S. NIAZ).

Life can only have one meaning and one object—to attain perfection. As to what this perfection consists in, opinions differ very widely. According to some, this perfection consists in the satisfaction of our material wants and in securing all possible comforts and conveniences. Others go a little further and include intellectual advancement also in their conception of perfection, and this view is held by the majority of mankind—to unravel the secrets of nature through scientific research and to turn this knowledge to our material advantage. This view is atheistic in its inner nature and the idea of a supreme being who may have created man for some deeper purpose has no place in it—at least, not as far as the practical daily life of its adherents is concerned. The negation of the existence of God which this view implies is not asserted in theory by the majority of those who hold this view. Theoretically speaking, they in most cases even profess to believe in God and a hereafter, but the idea that there is really no such thing as God, though kept entirely hidden by the influence of their upbringing and the observance of some accepted conventionalities, is, nevertheless, ever present in their minds, and although existing only in the background, it is nevertheless so deep-laid and strong that it colours their whole life.

This is not the time for me to open the question of the existence of a supreme being. I here propose to say something on the meaning of life from the Islamic point of view. Speaking from the standpoint of religion in general, the perfection that it is the purpose of man's life to attain to consists in developing to the full that inner spark in our natures which we call our spiritual essence. All the religions of the world are so far agreed. But when we go a step further and ask what are the means by which this perfection can be attained, this agreement is succeeded by a number of divergent views which are not easily reconciled. At this stage of our quest we find ourselves, so to speak, in a vast plain intersected by a thousand paths and by-paths, all crossing and re-crossing each other in hopeless confusion and forming a bewildering maze for

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\*This paper was read at a meeting of the Fellowship of Faiths on April 24th, 1929.



our poor wits. Some of us wander in it here and there and in and out, and finding that nothing leads to a clearer vision, give it up in despair and end by saying, "Oh, well, it is all no use, and really one need not worry over much as long as one is honestly doing one's best to keep straight." This, in itself, is another addition to the existing complications, as the conception of honestly doing one's best to keep straight differs more or less, in the case of every individual.

In the light of Islam this question can be very easily and effectively answered, and the answer is, that this aim can be realised only through Divine guidance and help. The prayer which every true Muslim offers at least five times a day with all humility is: "O Lord, guide us on the right path." As to what is meant by the right path is further explained in a verse of the Holy Quran, which says: "Allah is my Rabb and yours, therefore worship Him" (19: 36). The word Rabb means one who has created something which he holds very dear and has provided it with the means for its sustenance and proper development. This means that the environments and the circumstances amid which we find ourselves in this world and the inclinations and powers that we are born with are all so many helps to us in the attainment of our aim. They are the means which our Rabb has endowed us with so that we may attain perfection. Had it not been so, we would not have been born with those powers and capacities. Islam, therefore, does not look with disfavour upon material prosperity and the pleasure and satisfaction which our love for our dear ones and their love for us gives us. These things become harmful only when they grow out of their proper proportions. Before proceeding any further I may here remark that Islam does not teach that sin is an essential part of man's nature. The Holy Quran says, "We have created man in the best make," and in support of this claim it quotes the example of Moses and Jesus and Muhammad (may peace and the blessings of Allah be upon them all). They were all men like us, and the fact that they rose to the highest levels of spiritual excellence should be enough to convince us that sin is not inherent in man so that he cannot get rid of it. To hold this belief would, moreover, impute to God the injustice of having created man to lead a pure, spotless life, but to have disabled him at the same time by implanting an indestructible seed of evil in his nature. Even a man of ordinary intelligence takes care to do nothing that may be likely to defeat his own purpose, and to suppose such a thing of God would be quite unreasonable. As a matter of fact, He has created us with those powers and capacities which are not only conducive to, but absolutely essential for our spiritual development.



Islam, therefore, does not countenance the annihilation of any natural instinct, and has plainly forbidden celibacy and retiring into the woods or monasteries. The object of life cannot be fulfilled according to Islam unless we give a normal and natural outlet to those of our instincts and capacities and powers which constitute life. A life lived in sober earnestness, a life in which our instincts find a perfectly-balanced scope for their natural play, will automatically fulfil its purpose. I now return to the verse of the Holy Quran which I quoted a few moments ago: "Allah is your Rabb and mine, therefore worship Him; this is the right path." The word "faabudooho" comes from the root "ibadat" which means an act of whole-hearted submission, complete adoration and worship and an absolute surrender and the resignation of one's will to another. The verse would therefore mean that God has created you and being your greatest benefactor and well-wisher and desiring you to attain perfection, He has endowed you with all the requisite powers. The best that you can do, therefore, is to resign yourself to His plan and let these powers have a natural play. Only take care that none of them develope too much as to smother and weaken some others, and never forget to ask His help in your perplexities and He will always guide you to the right path.

If the short time at my disposal will permit, I wish to refer to two more points as briefly as possible. The first is that man, as is proved by human history in every age, falls a prey to some of his passions which, without his becoming aware of the fact, grow quite out of their proper proportion and overpower him at last; that is, all the energies of his life become subservient to that one passion or desire, and the other instincts are practically choked out and become non-existent. Such a life, you will easily see, can never attain its object, because this object can only be accomplished by the entire whole, and a life of slavery to one dominant passion is only a partial manifestation of life, and even at that a manifestation that has grown out of its legitimate size. This is a very real danger, and Islam has provided its followers with a detailed guidance as to how to keep everything in its proper place. As will be easily seen, it is only through our dealings and relations with our fellow-men that our instincts and powers develope or get weakened. Islam has, therefore, fully explained to its followers as to how to conduct themselves in a way that nothing may over-grow and nothing die out. The factors which tend to the growth of our various natural instincts and desires to an undesirable extent are clearly indicated and the path which a Muslim is to follow is clearly marked. The occasions on which he is to give free play to



love, kindness, humility, anger, and the desire to resist and punish evil, and the occasions on which restraints ought to be put upon them, are all fully explained. The rights of man upon man, of relatives upon relatives, the mutual obligation of neighbours upon neighbours, the rulers and the ruled, the buyer and the seller, and all the other elements which have any bearing upon the individual or the State and society are fully taken into consideration and nothing is ignored that can retard or accelerate our onward march towards the ultimate goal. It is sometimes remarked by the critics of Islam that it goes into too minute details and unnecessarily interferes with everything. But it must always be borne in mind that the sign-posts by the roadside can be of little use to us unless every turning in the road and every point of junction has got one to point our way.

I now come to the last point—the function and purpose of the holy personages we call the prophets of God and the divinely-inspired religious reformers. If man and his world have sprung out of the cosmic atoms as a chance and random product, it cannot be asserted with certainty that he will not at some future time be again resolved into the nothingness from which he originally sprung. In that case, life can scarcely have any meaning or purpose at all. This question arises only when we suppose that a Living Will with a settled and a definite plan is working behind the creation of man. Reason brings us so far, but it cannot take us farther. The utmost that it can say is that there *ought to be* a Supreme Being who has created and sustains the universe. It can not say with perfect certainty that God really *is*. This certainty comes through experience only. The question of the meaning of life being inextricably bound up with the existence of God which in its place can not become a firm conviction without the personal experience of at least some from among us, this vital issue is decided by the Prophets of God and His divinely-inspired messengers who through their tangible contact with the Almighty prove His existence beyond a shade of doubt. Moreover, it is sometimes said that the moral teaching of all the religions of the world are such as every intelligent man can arrive at through plain common sense. Even if this point be conceded (though it is by no means so easy to establish), the fact still remains that although in some cases we know what is good, yet we find ourselves without the power to do it. Two things are necessary if man is to lead a life of purity and peace: an unerring discrimination between good and evil, and the power to make the knowledge proceeding from it a real living force in his life. Abstract philosophy is powerless here. Ghalib, one of our greatest poets, has said, “Janta hoon



sawabi taát-o zuhd—par tabeeát idhar naheen atee.” There is a saying of a famous Englishman whose name, unfortunately, I forget at this moment, which is an exact translation of these two lines. He says, “I know the good and approve of it, and yet I pursue the reverse.” Mere knowledge, therefore, of good and evil is not sufficient by itself. Electricity is present in all forms of matter and in the atmosphere around us, but to make any practical use of it we have got to store it up in power-houses and then to establish a constant connection with them. The prophets of God are the power-houses of spiritual electricity from whom we derive, according to our capacity and the nearness of our contact, the power to do good and resist evil. The very fact that God has raised so many of these prophets in the past is sufficient to prove that the purpose of man’s life can not be attained without frequent and close contact with such great souls. The Islamic teachings in this respect are that prophets will continue to come in the future just as they used to come in the past. The last prophet who appeared in our own day was Prophet Ahmad of Qadian, Punjab, India, of whose humble followers I have the honour to be one. The rise of Prophet Ahmad to the highest spiritual eminence through his observance of the Islamic teachings is a clear proof of the correctness of the means recommended by Islam for the attainment of life’s aim and object.

## The Comforter.

(K. A. Hamid.)

“I will not leave you comfortless: I will come to you.” So spoke Jesus (S. John 14, 18) to his anxious disciples when he had broken to them the news of his going away. He had said: “Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.” (S. John 13, 36.) Centuries upon centuries have rolled by since these words were said, and the Christian world has passed through many vicissitudes. There was a time when Christianity in its original purity spread from the place of its birth to other lands and climes and satisfied the spiritual views of a thirsting world. Then followed a period in which doctrinal Christianity held its sway over men who sincerely believed in the truth of the Atonement, the Eucharist, the Trinity and other dogmatic beliefs of the Christian religion. People had an unflinching faith in what they professed to believe, and amid a swarm of diverse doctrinal creeds and dogmas persecution of one sect by



the other was the order of the day. The indescribable horrors of the Inquisition are writ large on the pages of history. But the wonder of all wonders is that the persecutor and the persecuted, the tyrant and the martyr, each believed himself to be in the right, and the one took and the other laid down life with an equal enthusiasm, both thinking that it was highly meritorious in God's eye. There was faith on both sides, a sufficient justification for inflicting and suffering torture. The Christian world was still a believing, God-fearing world, austere pious in its own way. Whatever the rival creeds thought of one another, there was not, at any rate, irreligion or want of faith. Every soul found its satisfaction in one or other dogmatic creed which was a source of spiritual comfort. But with the advance of knowledge, the ushering in of an era of scientific enquiry into all the realms of matter, mind and spirit, the faith of the world has been undermined. The questioning spirit has weighed the orthodox beliefs of the present day Christianity in the balance and found them wanting. The average Christian is making a show of belief in the doctrines of his religion, but the heart is devoid of that sincerity of faith which used to be the source of spiritual satisfaction and comfort. The modern Christian lets in his religion into his affairs only to the extent to which he is compelled to do by the necessities of the law of the State. All these things go to show the existence of a widespread unbelief and a consequent lack of faith which in its turn produces spiritual discomfort. Is the spirit at ease with regard to the question of the existence of God? Are men satisfied as to the fact of divine revelation? Do they not rather begin to regard religion as a myth? Is there any belief in the continued existence of the soul hereafter—a life after death? All these questions are disconcerting and a failure to find an adequate teaching which would satisfy both the intellect and the soul has made men free-thinkers, agnostics, atheists, and scoffers of religion. But the nobility in human nature asserts itself now and then and people entertain genuine doubts about the truth in fact of their own unbelief. This is indeed a state of great uneasiness; the world is "comfortless." But remember Jesus said: "I will not leave you comfortless; I will come to you." Have you ever thought that amid a comfortless world Jesus may have already appeared to restore that peace and comfort which the world so badly wants? Jesus' word could not be wrong: "I will come to you." He has been true to his word and has appeared in the East at the right moment, just when the world was beginning to grow "comfortless." He appeared in the person of Ahmad of Qadian, just as Elias had appeared in the person of John the Baptist, and the divine



message which he brought has been broadcasted to all the lands and the world is only just awakening to a consciousness of the pervading influence of the Christ that was. He has re-established the tottering foundations of faith, comforted wavering minds, removed doubts, given fresh life and impetus to religious thought. He has laid a clear claim to Messiahship when he says:—

“As I have been vouchsafed Divine Light for the benefit of the Christian world, I have accordingly been named the Son of Man.”

And as, according to Jesus' word, he is also to give comfort, he says: “Come O men to me! for here only you will find Divine Light. Lo! I tell you the way to comfort.”

This way of comfort has been opened up by a fresh experience at first hand of Divine revelation by Ahmad. People were doubting the possibility of a communion between God and man. He gave out to the world that Revelation is a fact the truth or existence of which could not be denied and that if the Word of God could be given to men in the past He had the ability to reveal His will even now, when His guidance is most required. It is only by His word that God's existence can be proved with any certainty and if we close the door of divine revelation we are opening up a wide passage for much loose thinking in religion, the ultimate goal of which is Agnosticism and Atheism.

Jesus has spoken also of “another Comforter,” with a big C, who, as he says, “may abide with you for ever” (S. John 14, 16). The great Comforter whose influence was to abide for ever was no other than Prophet Mohammad of Arabia, whose spiritual guidance has raised the Messiah from his own followers. Ahmad says: “I do not know the name of any other teacher but Mohammad, from whom I learnt my spiritual lessons.”

The time called for the appearance of a Divine Teacher, the “comfortless” world wanted the man “mighty in word and deed” who had said: “I will not leave you comfortless: I will come to you.” God sent the man wanted, who challenged the world by proclaiming “The time is the time of the appearance of the Promised Messiah; if I had not come, some one else must have come.” The world has witnessed no other claimant and Ahmad of Qadian has made good his claim by the fulfilment of mighty prophecies. He has been the source of comfort for a doubting world, as his followers, possessing all the virtues that modern knowledge has to give, have experienced spiritual exaltation of a high order. They are philosophers and scientists by day and the most devout and ardent worshippers at night. Blessed are they who have accepted the Comforter Messiah!



## The Punjab Governor's Reply to the Address Presented by the Ahmadiyya Community.

I am very grateful to the members of the Ahmadiyya Community for presenting me with this address, and I greatly value their kind wishes and expressions of goodwill.

I have studied, with great interest, the foundation and subsequent progress of the Community, and have been able in a large measure to comprehend the main principles for which they stand. Though on the theological side, I am naturally not competent to define or enlarge on their position, I do not fail to recognise their growing importance as a community, or to appreciate the position which they occupy in the Punjab, or their interest in other countries.

As you have observed, the community has inherited through the family of the founder, an old-established and honourable relation with the British connection in the Punjab. The undeviating support which has since been given by the community to established Government in the country and to the maintenance of law and order, and their attitude in the difficult crises of the Great War, has cemented that connection into that most permanent of all structures, a relation of mutual esteem and regard.

If a sectarian movement were to confine its interests and activities to matters of religion and doctrine alone, though from its own point of view its pre-occupation might be concerned with the highest plane of all, nevertheless it would leave outside its orbit many sides of the lives of its adherents, of vital importance to the latter. In such matters, fortunately, your community has been wisely guided and has never confined itself to a narrow horizon; you have been quick to recognize the supreme importance, for the progress of the community, of secular as well as religious education. You have felt that the moral, social and material progress of your community rests on the diffusion of education among their ranks. You have appreciated the necessity of combined effort and financial sacrifice for educational ideals, if lives are to be fuller, happier and more useful. *(The result has been a notable educational achievement among a comparatively small community and with limited financial resources at its disposal, which stands by itself as a wonderful example to the Muslim community as a whole)* [*italics are ours.*—Ed., "R. R."], and I



cannot too highly commend those who have directed this great progressive effort, and those who have seconded and supported it.

Similarly in public life you have thought it fitting to give a lead to your community in all questions of importance. This appears to me to be right and proper. In some aspects the relation of religion and politics is a difficult and debatable entity. Where the selfish motive of an interested political party is merely to win strength and adherence for a purely political end by the device of an appeal to religious feeling and sentiment, the latter is clearly being subjected to misuse; but where a community is bound together by common religious, social and educational ideals, it is natural that those whose opinions carry weight with them in those matters, should ponder over the course of development which in their view may lead to the greatest welfare and progress of their community in the future, and tender advice. It is in this sense that the leading members of your community have wisely recognized the vital importance, both to them and the country at large, of the problems which are under investigation by the Statutory Commission, and have formulated their views. You will not expect me on questions which are sub-judice to express my personal opinion or the views of my Government. I need only say that I feel sure that the views of your community will be examined with the care and attention which the obvious sincerity of those who formulated them merits. We cannot foresee what the conclusion will be: the views which have been presented and are daily being examined, represent widely divergent and sometimes seemingly irreconcilable standpoints. Amid this mass of varied material, search has to be made for that common good, which, given tolerance and goodwill, may conduce to the greater well-being and progress of the people of this country. Should, as we hope, that search prove successful, I know that your community, with your sound ideals of peace and progress, will be among the first to give your support and help to any constitutional changes which may be brought into operation.

You have made reference to Afghanistan in your address. But since your address was written, you have, no doubt, read the observations of His Excellency the Viceroy, on this subject, in addressing the Legislative Assembly on the 28th of this month. For the benefit of those who may not have read the precise words, I will repeat them. His Excellency said: "In external affairs everything has been dwarfed by the upheaval in Afghanistan. Of the drama that has unfolded itself during the last few months in Afghanistan I shall say nothing save this, that the policy of Gov-



ernment is, and has throughout been, one of scrupulous non-intervention, and it is our earnest hope that there may be early restoration of peace and order throughout the length and breadth of that country, and that India may again have on her north-west border a peaceful, strong and united country for her neighbour." You will observe that the words of His Excellency's declaration are in close accord with the sentiments you have expressed. You will not have failed to note that while constituted authority existed in Afghanistan, the British Government consistently gave it the fullest measure of its support, and was at pains to avoid all interference with a friendly and independent neighbouring kingdom, the prosperous and peaceful development of which was for it a matter of keen interest and satisfaction. The early restoration of conditions which will enable its prosperity again to be built up, is as eagerly awaited by the British Government as it is by yourselves.

I thank you again for your address. You may rest assured of my interest in the progress of your community.

## The Id-ul-Azha at the London Mosque.

The Muslim Festival of Id ul Azha was celebrated at the London Mosque (63, Melrose Road, Southfields) on May 20th. Muslims belonging to different nations and countries, such as India, Egypt, Albania, Arabia, Abyssinia, and the United Kingdom, began to arrive at the Mosque some time before 11 a.m. to join in the Id prayers, which began at 11-30 a.m. and lasted for about an hour. A number of non-Muslim visitors, who wished to see the service in progress, were also present when the prayers were offered. Then followed the address delivered by the Imam (Moulvi Farzand Ali) in English, in which he explained the spiritual meaning which underlies the celebration of this Festival. After the close of the sermon, the Imam and the congregation united once more in offering in silence individual supplication to God, with hands uplifted—which was the concluding but no less impressive part of the ceremony. Each member of the whole band of the Faithful then proceeded to greet the others with joyful salutations of "Id Mubarak" ("Happy Id").



Shortly afterwards, luncheon, which consisted mainly of Indian dishes, was served under a marquee, pitched in the grounds of the Mosque.

At 4 p.m. a meeting was held, presided over by the Maharajadhiraja of Burdwan. Mr. Abdullah Yusuf Ali, ex-Principal of the Islamia College, Lahore, was the principal speaker. His subject was "The Holy Prophet's life as a source of inspiration for the world."

Mr. Yusuf Ali was succeeded by Mrs. Sirojini Naidu, who reminiscently telling the audience that she was once described by some of her friends as an honorary Muslim, said that the offering which she tendered on this day of Sacrifice was a tribute of heartfelt admiration and appreciation which since her earliest years she had felt for the Holy Founder of Islam.

The Chairman, in eulogising both the speeches, said that when Mr. Yusuf Ali was speaking he felt that the Prophet's blessing was descending on and helping him. He then expressed the hope that the Festival would have passed off peacefully in far-off India, his dear native land. For himself, he added that he always remembered with gratitude that the great Zimindari House, of which he was the Head, was established by the Mogul Emperors, and that partly on account of this and partly on account of his firm conviction that India's welfare was inextricably bound up with the promotion of goodwill and friendship between Hindus and Muslims, he never lost the opportunity, whenever he had the chance, of doing something that might be conducive to the development of a spirit of harmony and concord between the two communities.

Refreshments were served at the close of the meeting to all the guests and the gathering broke up at about 7 p.m.

A unique feature of the occasion was the participation in this Muslim Festival of a number of notable Hindu ladies and gentlemen.

Among those who accepted the invitation or attended the meeting were: Sir Edward Maclagan, Dr. Leon, Miss Durham, Mrs. Theodore Pennell, Mr. P. K. Dutt, Mr. G. S. Dutt, Sir William Clark, Mrs. Paget, Miss Spalding, Major Goldsmith, Lord Leigh, Sir William Simpson, Lady Polson, Shaikh Hafid Wahba, Colonel Dixon-Spain, Archdeacon Potter, Mrs. Walter Reid, Colonel Applin, M.P., Mrs. Hasluck, Colonel and Miss Dantra, Mr. and Mrs. Mallick, Dr. Paranjpye, Miss Farquharson, Mr. Frank Birdwood, Sir Montague de P. Webb, and Munshi Ishwar Saran.

("The Near East and India.")



## BOOK REVIEW.

"THE WORLD'S RELIGIONS AGAINST WAR." (The Church Peace Union. Paris, New York, London).

It is now more than ten years since the Armistice was signed and the Great War came to an end, but the memory of its terrors and the unspeakable desolation and misery which it brought in its wake, is still as fresh in our minds as when the guns were booming and the life-blood of thousands of precious souls was flowing in crimson torrents. If anything can awake mankind to the horrors of a deliberate carnage in which men kill and get killed with an insane and fiendish exultance, the terrible experience of the Great War should be enough to bring humanity to its senses. It was a bitter lesson, but the stupendous sacrifice seems not to have been in vain. There are signs of a deep universal craving for peace, and politicians all the world over are devoting their best energies to make another war impossible. But politicians, unfortunately, have an unwholesome reputation for entangling the complicated threads of conflicting political interests still more in their efforts to disentangle them. And so long as they can depend upon our animal instinct to have recourse to brute force in smoothing out our differences with each other, so long will wars and bloodshed continue. The "war mentality" of the people will have to be changed if war is to be made impossible in the future. The service which the united influence of the world's great religions can render to the cause of peace in changing the war mentality of mankind is inestimable and the Church Peace Union of America is doing very valuable service to humanity in this respect, in trying to organise all religions into presenting a united front against war. A preliminary meeting of the Religions Peace Conference which it is trying to organise, was held at Geneva in September, 1928, which was attended by 189 delegates representing nearly every one of the world's great religions. The report of this preliminary Conference (the real one is to be held in 1930, and for which great preparations are now being made) has been published in an attractive-looking volume of 163 pages containing the various addresses which were delivered and the various resolutions which were passed.

"The sole purpose of the Conference," says Dr. Henry A. Atkinson, its General Secretary, in his preface to the book, "will be to consider how the forces of religion in all nations can be brought to act concertedly against war, and against that spirit and those things that make for war." This is a very noble aim, and we wish the organisers all success.

S. NIAZ.



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THE LONDON MOSQUE,  
63, Melrose Road, Southfields, London, S.W. 13.



# The Ahmadiyya Movement.

The Ahmadiyya Movement was founded by Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, Ahmad came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Ahmad died in 1908, and the present Head of the Movement is Hazrat Mirzâ Bashirud Din Mahmud Ahmad, the second successor of Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

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**AN ENGLISH AHMADI FAMILY**  
(Mr. Nasir Biley with his wife and Child).



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No. 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him, not, but God shall accept him and establish his truth with mighty signs."*

## Notes.

### The Smoking Habit.

We have great pleasure in re-publishing an extract from "The Swarajya," Madras, India, and in endorsing everything that our contemporary has said against the smoking habit. We wish that some public-spirited people would form an association for the express object of eradicating this evil from all grades, sections and ranks of society. It should easily become an all-world movement and be able to enlist workers from both sexes:—

"Mahatma Gandhi repaid the homage he received from Burmese ladies by telling them some hard hometruths about themselves. Indians on their arrival in Burma, he said, were pained to find beautiful Burmese women ruining their faces by smoking long cheroots. This was a courtly way of stressing the evil of smoking, but there is no reason why the benefit of reform should be con-



fined to beautiful women, or even to women alone. To Indians unaccustomed to see women smoke, the sight of Burmese ladies with long cheroots in their mouths might be a shocking thing, but smoking as a habit is as bad for the ugly as for the beautiful, and for men as for women. If we do not find any campaign in India against smoking by men like the one which Gandhiji has started in the case of Burmese women, it is because, we fancy, the habit is so widespread here that it fails to arouse attention, or its very popularity makes a campaign against it exceedingly doubtful of success. And yet a very little reflection ought to suffice to teach us that the need for the reform of an evil does not decrease, but increases with the increase of its hold upon the people. When to this is added the fact that smoking dulls the intellect, the movement for its suppression will be realised to be almost a national responsibility for the promotion of public health. The thought of the crores of money drained out of the country through the cigarette trade ought, at this moment, to make every nationalist an active campaigner against the smoking habit. It has always been a puzzle to us why this habit, so meaningless, so costly, so injurious and so absolutely void of any pleasure-giving capacity except in imagination, should have established so great a foothold amongst students. Teachers and professors of high thinking and simple living can do a great deal to destroy the fascination of smoking for youngsters. But the pity is these responsible mentors are mostly the worst sinners themselves in regard to this matter."

## Christian Missionary Activities Against Islam

That Christianity and Islam are now engaged in a last death grapple is apparent to all those who have an eye upon the course of events in the world of religion. In this momentous struggle Christianity is backed by the influence of its secular culture and the preponderance of its followers as a factor in the world politics. Not content, however, to leave the propagation of their faith to the silent influences working in their favour, the Christians are also making a well planned, systematic and strenuous effort to replace Islam by Christianity. A far flung net of missions has been thrown in all directions, and the different units and



denominations work smoothly and undisturbed in their particular spheres. There are missions in Syria, Palestine, Persia, India, and even in the tribal territory North-West of Peshawar. Dr. Zwemer has established his headquarters in Cairo because it is thought that Egypt holds a unique strategic position in the Islamic world. The onslaught in North and South Africa is no less fierce. The missions work with a rare zeal and with true insight into human character. They study the Muslim religion, the Muslim mind and the environments under which the people live, their hopes and fears and their aspirations, and turn this knowledge to their advantage.

The Christian Press is no less active in this respect. Books like "The Muslim World in Revolution" and "Young Islam on Trek" are published every day, and the different dailies and periodicals are always on the look-out to take up and magnify every sign of change in Muslim countries and interpret it as a desire to break away from Islam. The persistence and regularity with which this campaign is conducted in the Press indicates that the Christian world is bent upon creating in spite of them a belief in the Muslim countries that they really want to discard Islam. Standing face to face with this formidable array of hostile forces the Muslims, we regret to say, have not as yet realised the full gravity of the position through which they are passing. They are in the first place sadly divided amongst themselves, and secondly all their energies are directed in the pursuit of worldly wealth. The challenge which Christianity has thrown out to their beloved Islam is scarcely heeded. They go on with their petty quarrels and dissensions, and their watchful enemy is all the time stealing a march upon them. In these circumstances there would have been no hope for Islam had the front remained exposed for a little while longer. But Divine help came just in time and God raised a champion for Islam in the person of Ahmad of Qadian. He has re-invigorated the dying faith in the hearts of thousands, and the light kindled by him is already beginning to illumine the world. His followers have scattered all over the globe and wherever Christianity comes into contact with them it finds itself up against a wall, and has at last begun to admit that it is powerless against the influence of Ahmad's mission.

The Ahmadies, however, are only just a handful of men as compared with the vast Muslim world, and the fact that the



Ahmadiyya community is fully alive to the danger and is straining every nerve to avert it, does not mean that there is no further menace to Islam and that the occasion does not lay a very heavy and important duty on every Muslim. Much valuable time has already been lost, unfortunately, and the sooner the Muslim world realises the task that lies before it the better it would be.

## Pandit Malviya and the Depressed Classes

Driven by the force of circumstances and impelled by a variety of motives Hindu India is at last beginning to exert itself in order to remove from that unfortunate land the curse of untouchability. Having once realised the weakness of its position as an aspirant to full and independent self-government, if at the same time it continues to persist in denying to millions upon millions of its own sons the right to live as men, the Hindu Press has started a vigorous campaign against this glaring injustice, and Hindu leaders seldom fail to touch this point in their public pronouncements.

This is all as it should be. But curiously enough the depressed classes themselves instead of rejoicing over the welcome change are to a marked degree, coldly holding aloof and regard these activities with a sort of vague fear and an instinctive distrust. While it is difficult to say how far these fears are justified it cannot at the time be said that they are wholly groundless. The Hindu conception of the removal of untouchability and the caste system seems to have certain limits and mental reservations beyond which Hindu India, generally speaking, has no intention of going. The depressed classes through an instinctive sense of danger have got wind of how matters stand and have become distrustful.

Coming at such a time the speech which Pandit Malviya delivered at Trivandrum on May the 20th will, we are afraid, all the more tend to increase the suspicions of the untouchables. The Pandit, according to a summary of his speech published in the *Swarajya*, "asked the depressed classes not to be impatient but to wait and win over the High Castes by persuasion." After telling the Orthodox Hindus that there was no scriptural authority for



debaring the low caste Hindus from entering into temples, Panditjee is reported to have said that "while he advocated for temple entry to all Hindus he was against the abolition of caste."

Considering the position of high esteem which Pandit Malviya occupies in India, his speech is not likely to remain unnoticed among the Hindus, but we regret to say that in the present atmosphere it is liable to be misunderstood by both the parties concerned. The Hindus, with their prejudices still clinging to them, may easily misunderstand it to mean that Pandit Malviya is seeking to draw a line which the emancipation of untouchables should not overstep, while the depressed classes will not fail to see in it another reason for distrusting the friendly advances of the Hindus.

## Gibbon on Islam.

The lie that Islam was spread by the sword was invented and propagated in the Middle Ages when Christendom was engaged in a great struggle with the Muhammadan "infidels" to wrest the Holy Land from their hands. In order to get recruits in large numbers the Holy Fathers had to depict the Mohammadan "infidels" in very dark colours to poison the minds of the masses against them. All sorts of bad things were attributed to them, the most wicked among them being the charge that the Christians in the Holy Land were forcibly being converted to Islam. This lie was greatly availed of for the same purpose when the European powers embarked on a policy of the expulsion from Europe of the Turks, bag and baggage. It was later on imported into India and other eastern countries. When the Christian missionary following the Union Jack came into India, he found that Islam was winning converts in large numbers from the ranks of passive Hinduism. He also knew to his great grief that Islam possessed much greater attraction than Christianity for those who sought to change their faith. He realized that unless Islam was discredited in the eyes of the Hindus there was no field for Christianity. Hence were fabricated the wild stories of the forcible conversion of thousands of Hindus by Aurangzeb. This foolish charge has times without number been irrefutably rebutted in the Press and on the platform by Muslim writers and speakers during the last 30 years. But to Gibbon goes the credit of being the first writer to try to disabuse



the minds of western people of the pernicious notion that the sword had played a great part in the rapid spread of Islam. Writing about the broad-mindedness and the catholicity of the teaching of the Quran on the preaching of religion, he says :

“ A pernicious tenet has been imputed to the Mohametans, the duty of extirpating all other religions by the sword. This charge of ignorance and bigotry is refuted by the Quran, by the history of the Musalman conquerors, and by their public and legal toleration of the Christian worship.”

He as well exonerates the Muslim conquerors and rulers from this charge. Says he, “ The disciples of Abraham, of Moses and of Jesus were solemnly invited to accept the more perfect revelation of Mohammad, but, if they preferred the payment of a moderate tribute, they were entitled to the freedom of conscience and religious worship.”

## Our Missionary Activity in America.

We reproduce below the following note which appeared in the “ Daily Maroon,” of America, regarding our zealous missionary Sufi M. R. Bengalee, M.A., who is working in that country :

“ Reverend M. R. Bengalee, dressed in his Indian costume and flowing robe, addressed a University audience on “ The Life of Mohammed ” last night at 8 in Harper Assembly Hall. Bengalee, a missionary from India, is the leader of the Ahmadiyya movement of Islam in the United States.

The Ahmadiyya movement radiates from the Panjab province in India under the leadership of Ahmad's teachings. Ahmad, who died in 1908, was believed to have been the second Messiah by the followers of this religion, which conceives of a unity of God whose teachings are professed by prophets such as Noah, Moses, Buddha, Jesus and Mohammed, who was the chief prophet.

The followers of the Ahmadiyya religion, who number over one million, believe Jesus did not die on the cross but was revived and carried to India where he died in old age at Kashmir, and even to this day his tomb may be pointed out.”



## The Significance of the Muslim Kalimah and Prayer.

### KALIMAH\*.

Remember, never console yourselves merely with the idea that you are Mussalmans and believe in *La ilaha illallah* (that there is no deity other than Allah). Those who study the Holy Quran are well aware that God is not pleased with mere lip-profession. The Holy Quran contains accounts of the Jews. At first, they were recipients of great favours of God. But when there came upon them a time when their professions were confined to their tongues, and their hearts were full of deceit, treachery, and evil thoughts, God visited them with diverse punishments, so much so that some of them have been described as apes and swines. Although they possessed the Torah and the Psalms and professed to believe in them and accepted all the prophets, yet God did not like them, for what they professed was confined to their tongues, their hearts being wholly devoid of faith. Bear in mind that you should never be satisfied with what you profess with your tongue. The faith which is only on the tongue and has no place in the heart is impure, worthless and weak. It is of no use to you either in this world or the next. God is never pleased until man turns to him whole-heartedly and sets his spiritual welfare above everything else. You can deceive men; you can outwardly observe fasts; you can outwardly pay the poor rate. Such deception can be practised on men, but God cannot be deceived. He will never be pleased merely because you repeat the *Kalimah* (the Muslim form of faith). Ponder over the significance of the *Kalimah*.

When a man says, *La ilaha illallah* (there is no deity other than Allah), he declares with his tongue and acknowledges with his heart that there is none worthy to be worshipped except Allah. *Allah* is an Arabic word. It means *an object of worship, an object of love, and an object of one's desire*. This *Kalimah* is the gist of the Holy Quran, which has been inculcated to the Muslims. It is often difficult for one to remember a lengthy book. Therefore God has taught a brief formula. It means that man cannot attain to salvation until he sets God above everything else, and until he makes Him the object of his worship and the object of his desire. The Holy Prophet (May peace and the blessings of God be upon him!) is reported to have said, "Whoever says *La ilaha illallah*

\*Translated from an address by the Promised Messiah by Maulvi Sher Ali.



will enter paradise." Men have erred in understanding the meaning of this saying. They think that the mere repetition of these words with the tongue is sufficient and that man will thereby enter paradise. God has no concern with words; it is the heart with which He is concerned. The above saying of the Holy Prophet means that those shall enter paradise who really instil into their minds the true significance of the *Kalimah*, and the majesty of God is fully impressed on their hearts. When a man believes in the *Kalimah*, he has no object of love and no object of worship and no object of desire except God. The highest station to which the holy saints, called the *Abdal* and *Qutub* and *Ghauth*, attain is no other than the possession of sincere faith in the *Kalimah* and the ability to act up to its true significance. Let not the thought that you worship neither idols nor human beings elate you. Image-worship and man-worship are apparent evils. Even the Hindus, who are strangers to the secrets of divine knowledge, have now begun to abstain from the worship of idols. The *Kalimah* does not merely mean that we should abstain from the worship of idols; there are other false Gods also which Islam calls upon us to avoid. For instance, self-indulgence and the pursuit of various sorts of lusts and evils are all idols which men worship; and the *Kalimah* interdicts them all. This holy *Kalimah* forbids the worship of all gods beside Allah. Hence all gods, whether they belong to the self of man or to exterior objects must be banished from the heart and it should be cleansed for one God. There are some idols that are visible and apparent, but there are other idols which are invisible and subtle. For example, reliance upon the material means for acquiring an object, to the entire neglect of God, is an idol, but it is a subtle one. Just as in the physical world, some diseases are hidden, and others are apparent, similarly, there are two sorts of idols, the palpable ones and the secret ones. As regards the former, deliverance from them is easy. You know that there was a time when the whole of India was full of idolators. But a large part of them embraced Islam as we see now; and those who remained behind are also forsaking their idols. This circumstance furnishes a sure evidence of the worthlessness of these idols, for their devotees are themselves abandoning them. It is not an easy task to banish those invisible idols which men carry in their bosoms. Even great philosophers and eminent sages are unable to drive them out. They are minute bacteria which cannot be seen but through the microscope of divine grace. They do immense harm to man. These are the idols of passions which lead man astray from the path of his duty to God and his duty to his fellow-



beings. Many learned men who are known as great *Alims* and *Fazils* and *Maulvies* and who read the holy scriptures, do not recognise the existence of these idols in their own selves and worship them. It is truly heroic to eschew them. Those who follow these idols cherish malice against one another. They trample upon each other's rights and think it to be a great achievement. They attach too much importance to the "means" and wholly and solely depend upon them. Unless all these evils are exterminated, belief in the unity of the Deity cannot be established. Many men do not understand the reality and say, "De we not repeat the *Kalimah*?" But I am sorry to say that truly speaking they do not repeat the *Kalimah*. The *Kalimah* is not a vain and ineffectual declaration. If anyone repeats the Holy *Kalimah* with a sincerity of heart and acts upon it, it will suffice him for all matters both temporal and spiritual. I do not speak to you as an ordinary preacher, but I offer my personal testimony as to the innumerable and inestimable blessings of the *Kalimah*. What I say to you is the truth, if only you will receive it. I see that even among my followers, there are some, nay, many, who have not yet attained that belief in Divine Unity to which God calls them. True belief in the Unity of God requires that one must also abstain from violating the rights of His creatures. One who tramples upon the rights of his brother and acts unfaithfully towards him, is not a believer in *La ilaha illallah*. Belief in the Unity of God means that one should banish from his mind all those idols which prompt a man to be guilty of envy, malice, ostentatiousness, back-biting, unfaithfulness and other evils. Until a man cleanses himself of these things, he cannot be held to be sincere in his declaration of *La ilaha illallah*. Unless one discards all evils, the mere declaration of faith with one's lips is of no avail. Only he believes God to be One and without a partner, who does not make envy and wrath his gods at a time when his passions are roused. Until all the false gods which infest the heart like pestilential rats, are destroyed, man cannot be pure. Just as the earthly rats transmit plague, similarly, these rats taint the heart of man and bring about his ruin. Listen to this attentively and bear it in your minds, for I do not know which of those who are now assembled together in this gathering will live to see the end of the next year. Boast not that you are among those who say *La ilaha illallah*, until you realise in yourselves the ideal inculcated in the formula. There are thousands of Arya Samajists and Brahmo-Samajists and Jews who claim to be believers in the Unity of God. But only those are the favoured who act up to their professions.



## PRAYER.

Having explained the real significance of the *Kalimah*, I will draw your attention to prayer, the observance of which has been repeatedly enjoined in the Holy Quran. While the Holy Quran, on the one hand, enjoins prayer, it also says *Wailul lilmusallinal ladhina hum 'an salatihim sahun*. "Woe to the sayers of prayer who are unmindful of the real significance of prayer." Prayer is a petition which a man makes to God with fervour and anguish of mind, praying that He may vouchsafe to him His union; for none can be pure unless he is purified by God, and none can attain to union with Him unless He is pleased to grant it. Various sorts of shackles and chains lie round a man's neck, and in spite of his desire to get rid of them, he cannot remove them. Although one wishes to become pure, one cannot help falling into sin. God alone can free a man from sin; no other agency has the power to do that. Hence in order to engender pure emotions, God has appointed *salat* or *nimaz*. What is *nimaz*? It is a supplication made to God with fervour and agony that evil thoughts and evil intentions may be dispelled and one may have pure love for God and pure connexion with him and that one may be able to lead one's life in conformity with His Commandments. The word *salat* (Arabic for prayer) shows that it should not be offered with the tongue only, but must be accompanied by a burning of heart. God does not accept prayer until a man brings on himself a sort of death during his supplication. Few are they who are acquainted with the secret of prayer. I receive hundreds of letters stating that prayers have been offered for such and -such a purpose but they were not accepted. Only a lip-prayer unaccompanied by its essential conditions cannot be accepted. One of the essential conditions for the acceptance of prayer is that man's heart should melt before God and that he should ask His grace with patience and steadfastness. There is hope of the acceptance of one's *nimaz* only when it is performed with due observance of all the necessary conditions. *Nimaz* is a prayer of the highest importance, but men do not value it as they ought to. Now-a-days the Mussalmans pay more attention to self-invented forms of devotion known as *wird* and *wazâif*. There are many sects in Islam such as the *Naushahies*, the *Nagshbandies* and others, and they all of them, one regrets to see, subscribe to one form or other of innovation. They are ignorant of the real significance of *nimaz* and speak disparagingly of the Commandments of God. A seeker after truth has no need to have recourse to such innovations in the presence of *nimaz*. When the Holy Prophet (may peace and the blessings



of God be upon him) was confronted with difficulties, the only course which he followed was that he engaged in *nimaz* and prayed to God therein. My own experience is that nothing draws one nearer to God than *nimaz*. The various postures in *nimaz* are expressive of the highest degree of humility, lowliness and respectfulness. While in the standing posture or *qiyam*, the worshipper stands with folded hands just as a servant stands before his master or king in a respectful attitude. In *ruku'*, the worshipper bends low in humility, and this attitude finds its deepest expression in *sajda*, when the worshipper falls prostrate on the ground, thus assuming an attitude of greatest lowliness. It is highly to be regretted that ignorant men devise forms of devotion of their own and then give them preference over *nimaz*. Until man sees something of the world to which the true *nimaz* takes the worshipper, he is utterly destitute and indigent. But how can anybody have faith in *nimaz* when he has no faith in God? *Nimaz* comprises all that is good.

The five times fixed for prayer are based on true insight. These correspond to the five conditions which come on man. The first condition commences with *decline*. Before decline comes on, man looks upon himself as independent and powerful, and all his affairs are prosperous; there is no darkness about them. The man thinks himself to be free from want and feels himself perfectly happy and satisfied. Suddenly there comes on him a time which resembles the *decline* of the sun from the meridian. That is the time of the beginning of trouble. He begins to feel the pangs of privation and hardship. Until then he was not aware that misfortune was about to befall him; it is all of a sudden that he is overtaken by a calamity. His case is like one who, while sitting peacefully at home, has a warrant served on him all of a sudden and is called upon to appear in court to answer a criminal charge. This is the first stage of trouble and resembles the time of the *Zuhr* prayer, viz., the time of the decline of the sun from the meridian, for at this time begins a decline of his prosperity and happiness. After this, he is produced in the court and the evidence against him is recorded and charges are framed against him. That is for him the time of *Asr* or afternoon prayer, for there has occurred a diminution in the light of his sun.

Then comes the time when final judgment is delivered against him and he is sentenced to a certain term of imprisonment. This is the time when the sun sinks below the horizon. This corresponds to the time of the sunset prayer.

Then comes the time when he enters the prison and is shut up therein. This is for him the time of *Isha* or night prayer, for



all light of his has gone and he is surrounded by darkness on all sides and lies in the dungeon.

After this long darkness comes the time of dawn, when he is released from imprisonment and when once more he is surrounded by the light of day.

Man is subject to these five conditions, and remembering them he daily prays to God to spare him such hardships.

Such is the reality underlying the hours of the five daily prayers. As I have already said, *Ruku'* and *Sujud* (bowing and prostrating oneself in prayer) are meant to express the extreme humility and submission of man. When a man annihilates his self in the presence of God, he lays down his head before Him. These are not mere assertions. Anybody who chooses may try these things and see for himself the truth of my words.

When a man is involved in any difficulty or trouble let him perform ablutions and stand up before God and pray. Truly He hears the cry of man. He is Clement and Knowing and Wise. There is no Helper or patron beside him. The ignorant people of these days hasten to seek the advice of a physician when they fall sick, and have recourse to a lawyer when they are involved in a law suit, but in their minds there is no room for God, as if God had no hand in their affairs. A believer is he who first of all thinks of God and has full trust and complete confidence in Him and does not make use of the means independently of Him. The people, however, profess to believe in God but their hearts are utterly devoid of faith.

## The Ahmadiyya Movement.

### A FEW OF ITS CHARACTERISTICS.

(DR. B. D. AHMAD, M.B.B.S., Lake Magadi, Kenya.)

When the present age witnessed the shattering of the foundations of Religion, when the very bearers of Religion were exhibiting a very unattractive picture of it, when the spell of materialism was making people look down upon Religion with contempt, there has sprung up, under the will of God and with His Grace and Mercy, a community who are happy again to discover reality and truth in Religion, and who, again recognising the Creator, have begun singing His praises. They are happy to call themselves "Ahmadies," which literally means those who sing hymns in praise of their Creator. A mention of a few of their characteristics will be of interest to the reader.



1. The first peculiarity of the Ahmadiyya Community is that their hearts are filled with the personal love of God. The "Ahmadies" forget everything else in their love for God. Just as any secular lover would find his "self" melting in the deep love of his beloved, far too in excess of that are these people immersed in the love of God. Not only have they heard of a God who used to exhibit His self and His attributes by means of miraculous signs in days gone by, but they have themselves experienced His presence and His love in their own lives and seen the one eternal God who even now exhibits His beauties by fresh and fresher signs of His power. He loves His people of the present times too. Love creates Love. The Real Beloved is at last found. "The Believers' love for God is greatest." (Holy Quran, Chap. 2).

2. This Community feels no happiness in mere lip professions of faith or a description of the beauties of spirituality, but feels content only when its high spiritual aims become a realised actuality. One of the revealed names of the Promised Messiah whom the Community has the honour to follow was Abraham. Abraham, as we all know, is a prophet of God, of whom it is mentioned that though he was a believer in all the attributes of God, he was, however, not content merely to hear that such-and-such people received Life of Him, but that he lovingly beseeched his God to make him and his progeny the object of the manifestation of His attribute of "bringing the dead to life" (Quran, Chap. 2). It is a similar trait of the character of Prophet Ahmad, which has inculcated the above-mentioned desire in the souls of the Ahmadies.

3. This Community, again, is not content with a mere lip praise of the prophets and saints, but makes it a point also to attempt to inherit their virtues and piety. They have been taught by God Himself to pray in their five daily prayers, "Show us and make us tread the straight path of those upon whom you showered your blessings of all grades of piety." (H. Quran, Chap. 1). So that where other communities would stop at mere lip praises of prophets, the Ahmadies keep pressing onward till their lives become, in an humble way, a manifestation of the lives of the prophets.

4. The Paradise of other people begins after death, but this Community seeks after God's Paradise in this very life. Not only have they been promised a Paradise after death, but have also been taught to strive after a heaven in this very life. "And for him



who fears God, there are two Paradises." (H. Quran, Chap. Ar-Rahman).

5. This Community, again, possesses the unique honour of believing in *all* the prophets of God, without a single exception. Their object is not the prophets, but the personality of God. To His voice they respond with equal fervour, no matter at what time, or in which clime or country it is raised. To accept one prophet of God and to reject another, and yet to confess obedience to God, is incomprehensible to them. They believe in Adam, Noah, Krishna of India, Buddha, Zoroaster, Abraham, Moses, David, Solomon, Jacob, Isaac, Ismail, John, Jesus, and lastly in the Master Prophet Muhammad (Peace be on all of them). They believe in Prophet Ahmad also, whom God has been pleased to raise in these days as the spiritual reformer of the world. And if it be the will of God to raise another prophet in future, the Community bind themselves to listen to him also. "We believe in all the Prophets of God, making no exception." (H. Quran, Ch. 2). The Community is above all national and racial narrow-mindedness and owes equal allegiance to all the prophets.

6. It is not the prophets alone to whom the Community tenders due respect. Everyone who gives a good lead to his fellow-men in the general progress, whether that progress be spiritual, moral, social or intellectual, fulfils the Divine purpose in one sense or another, and is therefore worthy of respect.

7. It is not only their co-religionists or only their fellow-countrymen, or men of their nation, that the members of this Community love. They extend their feelings of sympathy and friendship to people of all countries, colours and creeds, for the God whom they worship is the "Creator and Sustainer of all Nations." (H. Quran, Ch. 1). The black and the white, the high and the low, the rich and the poor, are in their sight all on an equal footing as human beings.

8. This Community is a lover of peace. The home life of the Ahmadies is peaceful and quiet. They are law-abiding citizens, deeply and sincerely loyal to the Government of the country they live in. "Obey God and His Prophet and those who are placed in authority over you," says the Holy Quran. Strikes and political agitations are loathsome to the Ahmadies.

9. Another peculiarity of the Community is, that with them the idea of spreading Religion with compulsion is meaningless. The conquest of Religion is the conquest of hearts, which obviously cannot be achieved with brute force. "There is no compulsion in



Religion." (H. Quran, Ch. 2). It is not only the compulsion with sword and spear that this Community is against, but declares with equal emphasis that the use of every kind of social and economic pressure is hateful in the sight of God. In the matter of propagating religion this Community has learnt to follow one golden rule, viz., to go on exhibiting the good points of one's own religion rather than try to expose the bad points of another's religion. "The real beauty of goodness shall of itself be distinguished from evil." (H. Quran, Ch. 2).

10. This Community considers other communities to be fully justified in carrying on their own religious practices. To hinder others from what they think to be legal according to their religion is an absurd way of disturbing peaceful international relations. The members of this Community would not ever take it to be their right to get angry because other people, for example, eat what is disallowed in their religion. "For you is your religion, and for me is mine" (H. Quran, Ch. Alkafiroon).

11. To draw a distinction between evil and the people who commit evil is another peculiarity of the Ahmadiyya line of thought. The Ahmadies, while cherishing an extreme loathing for evil, would, on the other hand, never despise the personality of the committer of the evil. However engrossed in evil a man may be, the Ahmadies, rather than despise and forsake him, would persistently continue to love him and try to save him. It is the evil and not the evil person, that they aim at destroying. "God has made the evil loathsome to your hearts" (H. Quran, Ch. 49).

12. Salvation, with this Community, is not the exclusive property of any single nation. Salvation depends not upon nationality, but upon the actions in particular of the man in question, be he of whatsoever nationality. It is just possible that a man belonging to a nation in possession of true religion should fall short of the standard of piety necessary for the attainment of Heavenly Blessings, and equally possible, again, that a man belonging to a false religion may, through his sincere attempt, be worthy in the sight of God of being shown and made to tread upon the right path and ultimately to succeed in the attainment of God's pleasure. "The believers, the Jews, the polytheists, the Christians, whosoever shall truly believe in God and the day of judgment and perform good actions shall receive their reward with their God" (H. Quran, Ch. 2).

13. This Community is peculiar again in pronouncing evil as evil everywhere, be that evil in another nation, another country or another Religion, or be it in one's own nation, one's own



country or one's own Religion.\* They would not be stopped from the confession of evil merely because it exists in a member of their own community. They would confess it even in their own men and be ready to extend the proper punishment to them. Open enough is the fact that many a political strike is occurring owing to the lack of the above-mentioned quality even in the so-called civilized nations of the world. "Enmity with a nation should not stop you from dealings of justice" (H. Quran, Ch. 5).

14. The recognition of virtue, wherever it may be, is another peculiarity of this Community. Denial of a virtue, simply because it exists in a nation different from one's own, is obviously depriving one's self of the path of goodness. Such an action would be equivalent to preferring the love of nationality over the love of Truth. Virtue, be it in any community, should be recognised as virtue, and every attempt should be made to achieve it in one's own self. "Words of wisdom and virtue are the lost property of the believer, which should be picked up and grasped wherever they are found" (The H. Prophet).

15. Religious books are not regarded by this Community so unworthy of attention as to be set apart to be studied by priests only. On the other hand, the Community makes their study binding upon every individual, young or old, man or woman. They are the followers of a Prophet, who says, "The attaining of knowledge is compulsory for all believers."

16. It is not only Religious knowledge, the attainment of which is necessary with this Community. In fact, the attainment and establishment of all the sciences, of Physics, Medicine, Psychology, etc., is considered by them to be a religious duty. They are the followers of that Revealed book, which says, "There are signs for those who search after the knowledge of things created by God," and again and again reminds the reader of the importance of the knowledge of science and natural laws. In fact, all branches of knowledge are considered by this Community as subservient and not opposed to revealed knowledge of the Holy Book. The more the youths of this Community advance in the knowledge of sciences, the more intense grows their love for Religion, and the more forcibly they are driven to the conclusion that their "God has not created such a perfectly-designed Universe without any definite purpose of creation" (H. Quran, Ch. 3).

17. Another peculiarity of this Community is that they make it a point to study not only their own religious books, but also the

\*Note.—Religion of God is infallible, but Religion of people is not necessarily so.



books of all the various religions of the world. For they are the followers of that Prophet who advised them not only to study "Religion," but all "Religions." Narrow-mindedness and bias is always a hindrance in the spread of truth. (Words of Traditions).

18. Love of truth is another peculiarity. Truth is a thing dearly loved by them, be it even against the ideas of their forefathers or society, or be it attainable only after the sacrifice of life, property and honour. Nothing would succeed in checking them from the acceptance of truth. "The patient ones, the Lovers of Truth" (H. Quran, Ch. 3).

19. This Community does not include superstition in Religion, but is thirsting after that truth only which is proved by arguments based on facts and observations. There are two groups of extremists in the present-day Religious world. Firstly, those who out of bias and superstition would not bear even the hearing of any new doctrine. Secondly, those who have concluded once for all that every thing coming out of what is called "New Light" must necessarily be accepted as truth, even though it be against Religion or Reason. This Community, however, decides to tread the middle path, avoiding both the extremes. "The community of the middle path, which is the most superior one" (H. Quran, Ch. 2). They would accept that doctrine alone which is proved by arguments. And a doctrine not based on reason they will invariably reject, be it coming forth from the so-called religious people or from those who are opposed to them. They are the followers of the Book called "Kitabul Hakeem," i.e., "The book of wisdom," every doctrine of which is based on sound arguments and reasons.

20. To women this Community grants that position of height and purity which is not granted to them by any other religion or community in the world. This Community desires women to progress in all social, moral and spiritual fields of knowledge hand-in-hand with men. But it takes good care to save them from that false sense of liberty which they in the present days happen to possess in most communities as the result of freely mixing with men. "For women are rights just the same as there are rights of men upon women, with the preservation of sense of piety and morality" (H. Quran, Ch. 2).

21. Another peculiarity of the Ahmadies is that while their hearts appreciate the pleasures of this life, the transitoriness of this world stops them from making these pleasures their real object of life. They participate in all worldly affairs allowed by religion, but they enter into them in such a spirit that all their world becomes



painted with the colour of religion. The Prophet said : "The actions are based upon aims, good or bad." They would earn their livelihood, attain worldly knowledge, participate in marriages, and would engage themselves in all kinds of social and political problems, but their hearts would always be filled with ideas of religiousness. " Even my satan " (worldly actions) " is converted to Islam " were the words spoken by the beloved Prophet.

22. Solely with the desire to attain the pleasure of God, and simply out of love for truth, this Community has engaged itself in inviting all big and small nations of the world to accept the revealed truth of Religion. So intense are their feelings of rejoicing and happiness at the discovery of heavenly treasures of vast knowledge, that they find their minds at no rest without making an offer of heavenly gift to all their fellow human beings. " They invite others towards heavenly treasures " (H. Quran, Ch. 3).

23. In the cause of the spread of Heavenly truth they find a extremely intense desire to serve. The more they work in this path, the more intense their desire. They are not afraid of death, but they are afraid of that death which may occur before the full satisfaction of their hearts as to having completely spent up all their powers in the cause of God. Death in the cause of truth they regard as the glorious beginning of eternal life. " And of people there are some who have sold themselves to seek the pleasure of God " (H. Quran, C. 3).

## The Influence of Priesthood upon Religion.

(MUBARAK AHMAD FUELLING).

One of the most striking differences between Islam and Christianity is, that whereas Christianity allows and has constituted a hierarchy or clergy recognised by the State, Islam forbids the functioning of an established clergy and insists upon the lay character of its adherents. Before one can judge, it is necessary to review from earliest times the different aspects of priesthood in their relation to constitutional affairs, and trace the effect that the latter has had upon the history of the different countries, both moral and political.

The system of priesthood, if an ancient one, is not universal, and in the earliest times of civilisation the ruling authority and ministers of State always took upon themselves the offices for the exercising of religious rites. We find in our small pristine nation



that the chief was always the master of the religious rituals, and the tasks of keeping the religious and moral tone of the nation always devolved upon his hands. Later we find, with the growth and annihilation of the different nations, that the governing bodies assumed in general one of the following aspects or developments.

The first development is on the lines of a dissociation of the religious doctors from the rest of the community. This schism in social spheres and activities has not always occurred, however. The theologians formed one class and the politicians or ruling authorities the other. The result has been that the theologians have been ultimately legally recognised and a clergy has been instituted. In short, a country, after developing a high system of morals and religion, has appointed ordinary members of the State to supervise the religious affairs, and ultimately set up a body, distinct from the general social community, to govern the church procedure. This body has become a class in itself with an organised system, recognised by the State, and has constituted officers which in some cases and on certain occasions obtain precedence over princes of Royal blood. Examples of this kind can be seen in the history of the Hindus, where the priest-class has evolved with other classes from the masses and has ultimately wielded the essential constitutional powers.

The second development is on the lines of a combination of Church and State. In this aspect, the race has been one which has usually been specially endowed with knowledge and spirituality and which has appointed its clergy, not solely as clergy, but as officers of State as well. The central idea is excellent as regards government, as the Church can favourably influence the State, and of all forms of hierarchy, that which is co-relative to and binding with the State, is the most practical and suitable. The early example is the Jewish State, and the modern example, that system which the Papal See has always advocated and which is to be admired in a sense—where the Cardinals assume the offices of Ministers of State.

The third development is peculiarly different from the preceding two, yet curiously associated with them. For whereas the first development shows an ultimate ascendancy of the Church over the State and complete independence of it, and the second development shows a combination of the Church and State, the third development is one where the Church has never been recognised as above the State, and has always nominally been subservient to it. In this development the divines of the religion had originally no status in social circles, but have ultimately developed a hierarchy recognised by the State yet utterly powerless as far as



constitutional affairs are concerned. The examples here include most western Powers, with the exception of the Roman Catholic countries.

It can be seen on these broad lines of the history of priesthood, that when officially recognised the Church has either been completely dominating, or it has been blended with government offices, or it has been quite subservient to the State. Let us trace the results as they now exist.

In the first development we find that the general masses become ignorant, bigoted, priest-fearing, superstitious, lazy and proud, and this character continues to persist as long as the conditions prevail. This change developed among the Hindus on the introduction of western influence in their country, and the fault now apparent points, not to the introduction of different ideas, but to the narrow-minded character of a priest-fearing nation.

In the second development we should expect better results, but find ourselves confronted with the greatest chaos of all. The hierarchy in this case at one time collateral with the State, ultimately dominated it, and then abused its moral and religious influence for political, personal and social purposes. From the evil of the creation of the Golden Calf episode to the time of the outrage on the Prophet Jesus and the event of Crucifixion, we have a host of facts showing how futile and impractical it really is to try to blend a State with a constituted hierarchy, which latter, in whatever relation it is placed, always has abused or mismanaged its quasi-sacred office. The punishment, incidentally, on the Jewish race, as an early example, was their scattering over the face of the earth. What the punishment will be for the modern prelates in Europe, if they follow the lines of the Jews, is not to be conceived.

In the third class of development the results are still rampant. The European and Asian Powers, where we find the huge fabric of the hierarchy of Christianity, we find also a history which is appalling and outrageous. The Middle Ages show us hosts of examples where the clergy have basely abused their office, have flagrantly retarded any moral uplift, where Popes have dishonoured the fair standard of their Church, and forbidden the true progress of moral, physical and scientific knowledge. The ultimate ascendancy of this astonishing fabric of retardation over even the Royal houses in matters of social and moral ideals resulted in the wealth of the country being wholly appropriated by the clergy. Even the Popish Church in England can proudly boast in triumph that its contemporary Monarch, Henry VIII., was obliged to sack the religious houses and monasteries and convents and utilise the vast lands of the Church because the very realm was becoming bankrupt owing



to the amassing of sunken capital by the Church. History tells us that this act of restoring the wealth to the masses was the first sign of the Reformation. The Renaissance of Europe really meant the bursting of the shackles that bound the States under the Church of Rome. It can be obviously seen that the effects that a constituted recognised hierarchy has had upon the different communities of civilisation have been of a derogatory and demoralising character. Against all this debacle of State affairs in Christendom, the very history of Islam presents a pleasing and delightful contrast. The institution of Islamic principles is unique in that it pervades all social spheres. The fabric of Islamic constitution is self-evident and self-containing, so as to obviate the construction of a clergy and yet create an excellent sociological system. We cannot deny facts when we know that in the first few years after the death of the Prophet of Islam, the lands from Egypt and Syria to Persia, from Turkestan to South Arabia were governed with equanimity and skill by one man who possessed all the assets of constitutional knowledge at his finger ends. With the ready advice of his colleagues the Khalifa Umar without calling even a parliament of representatives, ruled with ease an empire more than twenty times the size of the British Isles, merely because his subjects were not fettered with superstition, or suffering religious abuse by a clergy or labouring under a suppression of knowledge. And what true thinking man denies the result? While Christendom did not start to repair the broken pillars of her Church until after sixteen centuries, Islam expanded all limits of understanding and in ten centuries of life had to impart that knowledge to Europe that the latter had been denied by its own priests.

Unhampered by bishops and prelates, whose very livelihood depended upon the conservation of old and untenable dogma, whose very power depended upon the wealth acquired by them in the gross abuse of their office, the Muslims gained an immense advantage over the rest of civilization, an advantage which will never and can never be cancelled. While Christianity raked over its spare dogma to select something in substitution of a worthless creed, the Muslims possessed the only existing system that any sensible and thinking man could accept. In Islam, where all men can claim an equal spiritual footing, the religious and sociological affairs of the State are vested in an institution called Khilafat. Into the hands of the Khalifa is entrusted the management of the State and Church, aided by a representative Council. Thus the form of government is not solely political, and as a religious system, Islam pervades and wholly dominates any political functioning. The whole constitution, however legal and remote it may



be in character, must be wholly supported by the religious backing. Islam is a perfect state of man in all his living capacities.

Christianity and most other faiths have hopelessly failed to combine their sociological spheres with the distinctly religious spheres, so that we find for instance that whereas in Islamic countries the law is administered according to Holy Writ, the country is governed likewise and the details even of the domestic spheres are settled by principle, we find that in Christendom the judges never refer to the Bible, the Ministers of State wrangle over Prayer-Book procedure and the parish vicars are politely told that they are not required to settle domestic disputes.

Thus the priests are put to no end of trouble to achieve an object that is really derogatory and totally devoid of progression. Any moot point in Church dogma is the butt between politicians, who possess no religious knowledge because the clergy have jealously monopolised it, and the clergy who, though fully equipped to deal with errors in Christian dogma, have no political power to put the issue through. An example of this can be seen in the last New Prayer-Book debate, where the House of Commons, totally ignorant of anything but political method, try to convince the Bishops, who are fully imbued with ideas ten years behind time, on an issue which would never have manifested itself if Christianity had been anything like a perfect religion.

Surely the average theologian, to whom even a mention of politics is distasteful, if he can be induced to give his views on general constitutional affairs, will tell you that the true ethical and religious government is totally different to that now in power. The fallacy of government where religious rights are superseded by farcical constitutional laws when a recognised clergy is in existence, merely proves what a nonentity that clergy really is.

The whole issue now rests as to whether a hierarchy is possible if properly managed. We have seen that where a hierarchy has obtained ascendancy over the constitution itself we got institutions such as the Spanish Inquisition, such massacres as that of St. Bartholomew's Day, such reactions as the Dissolution of the Monasteries, and such unscrupulous leaders as the Borgias. It is no defence on the part of the guilty parties—Spain, France, England and Italy respectively—to offer that these actions were committed by irresponsible clergymen, because the Churches themselves refused to acknowledge any evil in their past doings. We have seen, too, the results where a hierarchy has been completely subservient to the State. Only recently, in an interview, the Bishop of London, on being questioned as to Church assistance in slums and coalfields, was bound to admit that the "Church can



only try to lead. She cannot do anything." He continues to say that "the economic problems of the present situation do not come within the scope of her activities."

It can be seen that the clergy in England frankly must admit that although they have some excellent moral precepts to give the masses of the poor and wretched, they have no power to do so. Previously the Bishop of London, in the same interview, said that the "warnings and protests" of various high-placed Churchmen were practically ignored. That is only too true. Thus the answer as to whether a hierarchy is practically possible is an emphatic negative.

The following reasons, apart from the astounding historic facts, are just as convincing that the clergy is indeed a canker in society.

Firstly our most learned men, such as scientists, musicians, chemists, surgeons and men of letters, have never been or wished to be priests of religion, nay rather they have been disgusted with Church method and have made a point, at least in Christian countries, of not attending Church. They have been the victims of abuse and torture in the Middle Ages, and nowadays they are victims of the angry pen of the Church.

Secondly, the institution of priesthood denies individual thought on religion, thought which is essential to the true and living progress of any religious system.

Thirdly, man has a tendency to rely upon a priest as his part-medium of salvation and thus he tends to become negligent in his religious observances.

Fourthly, once the priests abuse their office, the masses become irreligious.

Fifthly, there is no reason why any religion cannot possess, as Islam possesses, its Doctors of Theology and Ethics, and preachers, without their official recognition.

Sixthly, Islam tells us that neither religion nor religious psychology is founded upon the paid-offices of the Church, but rather upon the argument any individual from a navvy to a prince can expound, and upon transcendent thought which is innate in all human bodies.

Seventhly, in Islam Deity and man are metaphysical proximities, and no other man can support any connection between those proximities.

Eightly, Islam tells us that the living and true religion depends upon simplicity of ritual; ritual that is complicated, that requires the assistance of a host of men to function it, is not the ritual of a true and living religious force.



Ninthly, the event which took place recently and where the pro-Darwinian Bishop of Birmingham was greatly reproved by his superior, is surely a lesson on this subject. Our readers will remember how Dr. Barnes, who has very outspoken views on the Sacrament and Darwinian Theory, met with a rude rebuff from a well-known Canon whilst the former was delivering the sermon in St. Paul's. Our readers will also remember how the then Archbishop of Canterbury, in reply to an open letter from the Bishop, gave an answer which was glaring with ambiguity. The Primate, knowing how near matters pointed to a schismatic issue, wrote to the Bishop of Birmingham saying that he should be more prudent in the promulgation of his personal views, but that, however, nobody would seek to accuse him of heresy. Such an event shows us many things, among which, the fact that the constituted Church in England embraces men of diametric views is evident and also it is obvious that the Church is waking up to find how completely its doctrines are imbued with misunderstanding, obscurity and corruption and how they are unbefriended by science and reason. This event also proves the danger of a clergy that is recognised to any faith that aims at bettering the general tone of the morals of society.

Surely then with these reasons it does not seem strange that Islam should deny to man an institution which is the very canker of humanity. Islam teaches us more than this, that religion under priests does not become part of a man's life, for it becomes an indulgence only to be enjoyed on Sabbath days. Islam would have us know that a religion that functions sociologically does not require priests, because each member of the community is part of the system, and that a non-sociological functioning religion is always obliged to modify doctrines to suit its corresponding social working. When we review Islam we see how the perfect religion lives, triumphs, prevails by its presence, reality and truth, and our obvious conclusion is that as in the past, when the Churches obtained supremacy over the State, we find a low-moral tone, a wretched poverty-stricken people and an ignorant race, so in the present Western countries, where the States have acquired supremacy over the Church, we find the vast majority of people appallingly irreligious, negligent in seeking religious truth, consequently weak in morals and a community with the wealth distributed in the wrong hands. The finest and surest cure for all our social problems, and indirectly for our political ones, is an adoption of Islamic principles, principles which, God-made, live for ever and infuse peace and true knowledge into the hearts of all men.



## Id-ul-Azha.

(ADDRESS DELIVERED BY THE IMAM.)

The festival of Id-ul-Azha which we are celebrating to-day is intended to commemorate certain events in the life of the Prophet Abraham. All those who desire earnestly to seek the pleasure of God may reflect on these events and derive inspiration and spiritual strength from them.

Abraham possesses the respect alike of Jews, Christians and Muslims. He is owned and honoured therefore by the greater bulk of the population of the world. The reasons of this reverence which the great Patriarch commands from millions of people of diverse nations and religious professions are succinctly set forth in the Holy Quaran:

“ When his Lord tried Abraham by certain commandments, he fulfilled them. The Lord said ‘ I will make thee a leader of men.’ ” Ch. 1: 125.

Again:

“ When the Lord said to Abraham, ‘ submit,’ he said, ‘ I submit myself to the Lord of the worlds.’ ” 1: 132.

In the life of Abraham, the very first thing which will strike anybody is that he did not choose to follow blindly the religion in which he was born but set out rather to think for himself and came to the rightful conclusion that it was improper and foolish to worship either idols, stars, the sun and the moon, and that the only Being worthy of worship was the One True Lord of the heavens and the earth. But Abraham not only himself discarded the superstitions and pagan practices of his forefathers but also warned others against them and showed them the error of their ways, not hesitating, in this respect, to address his own elder relatives. Quite obviously he did not think he could apply to matters of religion the formula which finds popular acceptance and expression now-a-days, that the many different roads all lead to Rome, and that any of them is good enough if you only keep to it to the end. It is not without a point, however, that this attitude of indifference to comparative values is reserved for religion alone. In everything else, for instance, in matters affecting physical comfort or material benefit, men are not so easily satisfied, and will spend years of labour and do the utmost they can to



acquire the very best of what they desire. But Abraham was different. He was sparing in his physical needs, but exacting in his quest of things of the spirit. It was but meet that his untiring and earnest efforts in search of the true object of worship ultimately reaped their reward. He found his Lord and Master and, what is more, succeeded in winning His pleasure. Cheerfully undergoing all manner of persecution at the hands of his own people, who would not see the light of guidance which had flooded his own heart, he finally undertook to flee from his native place to seek safety elsewhere. This is the common fate of all true prophets and teachers. But his troubles were not ended thereby.

Two great ordeals stand out prominently in his life, and his successfully passing through those is briefly alluded to in the first of the two verses quoted in the beginning of my address, viz., "When his Lord tried Abraham by certain commandments, he fulfilled them."

The first child born to the Prophet Abraham was from his junior wife Hagar, when he was 86 years old. He was then commanded by God to lead both mother and child to the Ka'ba, the site of the present house of worship at Mecca, and to leave them in the wilderness of its neighbourhood, in the care of no one but God. The Holy Quran says that as Abraham had proved loyal and dutiful to God, he received as a reward the Divine promise of being made a leader of men. The Holy Bible, too, represents God saying to Abraham: "I will multiply thee exceedingly," and "I will make thee exceeding fruitful, and I will make nations of thee." These promises have since found abundant fulfilment. Through the mercy and grace of God, the mother and son struggling in the wilderness found both sustenance and a habitable place. As years went by, the house of Ishmael grew and expanded; and from that same noble line was chosen, for Divine purposes, the holy Prophet of Islam, for the raising of whom Abraham had offered special supplications. The marvellous expansion of their seed is a matter, the study of which helps to strengthen faith in God's promises and to open up fountains of love for Him.

In order to witness the first House of God which stands in Mecca, the proximity to and the service of which were the means of securing such blessing and glory for the wife and son of Abraham, Muslims of all nations and countries who possess the means of travelling to that town are enjoined to do so at least once in a lifetime. There they can see the scenes of this holy and



brave woman's struggles and also of the labours of her husband and son which have borne such excellent and abundant fruit. While pilgrims congregate in Mecca to glorify and praise God, Muslims all the world over join them in spiritual fellowship with their special prayers.

The second event occurred when Ishmael was only a young lad, and is described in the Holy Quran in the following words :

"When he (Ishmael) grew up and began to go about with his father, the latter (Abraham) said to him, 'O my son, verily I have seen a vision that I should offer thee in sacrifice, consider then what thou art of opinion I should do.' He said, 'O my father, do what thou art commanded, thou shalt find me, if God pleases, of the patient ones.' So when they had submitted themselves to the Divine will and Abraham threw his son prostrate on his face, We called out to him, 'O Abraham, thou has verified the vision'; thus do We reward the doers of good, most surely this was a manifest trial and we ransomed him with a great sacrifice and We perpetuated his mention with praise among the later generations: Peace be on Abraham! Thus do We reward the doers of good. Surely he was one of Our faithful servants."

So far as Abraham and Ishmael were concerned, the sacrifice of the latter was indeed consummated and but for Divine intervention the sacrifice would have been literally performed. Imagine an old man of about 100 years of age, who would naturally dote on the only son born to him in his old age, ready at the slightest Divine hint to sacrifice him because he believed that his Creator wanted him to do so. And what a wonderful youth Ishmael must have been, who at that tender age was willing to die for God. This, then, is the second reason why Muslims commemorate this day. It is to remind them of what the two noble souls undertook to do at Divine bidding; and to inculcate that every Muslim if he ascribes himself to be a follower of Abraham and Ishmael and of that Master Prophet Muhammad who was raised from their progeny, should be prepared to give up his all, including his very life, if he should be called upon to do so. As a symbol of the sacrifice proffered by Abraham, all Muslims who can afford to do so, are expected on this day to sacrifice an animal and to distribute the meat thereof among relatives and friends and the needy; and yet they are told in the clearest terms in the Holy Quran that the flesh and blood of the animal sacrificed does not reach Allah—to Him is acceptable only the spirit of piety and resignation, which underlies the sacrifice. 22, 37.



## The Festival of Id-ul-Azha.

(Connected with page 179 (June) Review.)

Mrs. SAROJINI NAIDU, who, on rising, was received with applause, said she thought it was hardly necessary, and almost inappropriate, that she should be called upon to speak, after the very beautiful and very illuminating interpretation that her old friend Mr. Yusuf Ali had given of the personality and the message of his great Prophet, who was also one of the great Masters of the World; but perhaps she had been given that privilege because all her life, knowing very little and yet loving much, she had been deeply and intimately associated with those who did stand for honouring the word and the deeds of the Prophet. All her early life, she said, was lived very closely allied to the followers of the Prophet in her own Muslim Medina of Hyderabad; and, therefore, she was not one of those who had not heard, but whose very lullabies were intertwined with, the cries of the Muezzin. Her little offering that day on that great Feast of Sacrifice was not a sacrifice, but a tribute. She did think that Feast of Sacrifice demanded a sacrificial attitude of those who came to slaughter an animal for the sake of the Prophet, but she thought they had better slaughter all secret sins and prejudices, as their burnt offering and blood sacrifice. She was there, she said, to offer a tribute of praise and thanksgiving for a life that had been lived far away from her land, but which none the less was lived as a pattern that all men might follow, whether they were the descendants of those Jewish doctors or of those Christians whom Muhammad met in those years before his ministry. It did not matter what their creed, what their race; it did matter that when they saw a Light set as a beacon upon a hill that they should follow the Light, because the Light led them, by different ways no doubt, to the common good. When she heard addresses like Mr. Yusuf Ali's, when she saw men in prayer, unconscious of any irrelevant worldly thoughts, calling upon the name of that Allah Who bound many millions of men in a common brotherhood of belief she wondered, "Why, then, are there those man-made attempts to differentiate between Truth and Truth, when all Truth is God?" One of the loveliest phrases, she thought, in that beautiful invocation with which they had begun their proceedings, was the phrase that spoke of the God of Muhammad as the God of the East and the God of the West. In India, which was in miniature the whole world, they had reconciled the cultures of the East and the West, and she thought it was doubly necessary that they should take to



their hearts the full implication and significance of that universal affirmation which Muhammad, the Prophet of Arabia, made of the universal, indivisible qualities of that Allah Who belonged equally to the East and the West. The speaker described herself as a Pagan, but said that for that occasion she was content to be an honorary Muslim. As a Hindu, she recognised that Truth spoke in many idioms, but it spoke only one tongue. As a good Hindu speaking that day on that great Feast of Sacrifice that was being celebrated in London, in China, in the Caucasian Mountains, in Arabia, in Africa, in Delhi, and everywhere where the name of Allah was a banner and a beacon, she would offer one little verse, one little poem that she had composed as an offering for that great Feast many years ago. It was a thanks-offering of Islam to its Allah on that day of Sacrifice, and, though the words were hers, the sentiment was theirs and hers.

Mrs. Naidu then recited her poem, commencing:—

We praise Thee, O Compassionate,  
Master of Love and Time and Fate,  
Lord of the labouring winds and seas,  
Ya Hamed, Ya Hafeez.

## The Position of Woman in Islam.

(Khairullah Wells.)

(In the name of Allah the most Beneficent and the most Merciful.)

Of all the misrepresentations of the Faith of Islam prevalent in the West, the notion that the Qoran permits and encourages the suppression of the freedom of women is the most absurd.

There is no doubt that, at certain periods in the history of Christendom, those in authority, in order to strengthen their sway, found it expedient to circulate such tales. A reference to the Qoran will show that, far from being suppressed and enslaved, a Muslim woman is accorded a status more dignified than that granted by any other religious system. It is stated in the Holy Qoran: "O thou Prophet, speak to thy wives and to thy daughters and to the women of the faithful, that they draw their wrappers over them. This will be more proper, that they may be known, and thus they will not be affronted. And Allah is forgiving Com-passionate" (35: 59), and "Men ought to have a part of what



their parents and kindred leave, and women a part of what their parents and kindred leave; let them have a stated portion " (IV, 7), and " Your wives are garments for you and you are garments for them " (II, 18).

In teaching the faith to his companions, the Holy Prophet Mohammad (peace and blessings of God be upon him) said, " Women are the twin halves of men," and " A widow shall not be married until she be consulted; nor shall a virgin be married until her consent be asked." European critics will point to the custom of Purdah which is recommended in the first verse which I have quoted above. Also to the fact that Muslim women are not permitted to dance. What freedom is there here? they say.

What these short-sighted and bigoted people utterly fail to see, however, is that having her attractive parts covered is to a woman a first protection against insult and affront, and a second protection is in the behaviour of the men with whom she comes into touch. Muslim men have also to dress themselves in a suitable manner and to cast down their eyes when in the presence of women other than their wives, daughters, or near relatives.

• The ban on dancing does not affect only women, but is also of necessity a law for the guidance of man.

There is also the ridiculous belief that Islam does not credit a woman with a soul. Let me refer yet again to the Holy Qoran, the Book from which all Muslim laws and beliefs are taken: LVII, 12, " On the Day thou shalt see the faithful men and the faithful women, their light running before them and on their right hands. Glad tidings for you to-day," and XXXIII: 58, " And those who injure the faithful men and the faithful women not for what they have earned, shall bear calumny and a manifest sin."

Again the Holy Prophet (peace be upon him), in explaining the Faith to the people of Arabia, said, " Ye have rights over your wives as they have rights over you. Treat your women well," and, " Oh! Do you not know that woman deserves greater reward than man, for verily Allah the Almighty exalts the position of a man in heaven because his wife was pleased with him and prayed for him,"—" When a woman performeth the five times of prayer, and fasteth the month of Ramazan, and is chaste, and is not disobedient to her husband, then tell her to enter Paradise by whichever door she liketh," and again, " Paradise lies at the feet of your mothers."

Does it not seem totally inconsistent to assert that Islam denies a soul to woman? The emancipation of women in the West (it has never been necessary in Islam) has proceeded at such a pace



that the participants, in the view of deep-thinking Muslims, have somewhat overstepped the mark and mistaken looseness for freedom.

A Muslim, recognising the need for education, healthy sports, and other necessities of life for women, would yet consider himself as most unjust, and to have failed in his duty if he allowed his daughters or wife, and especially the former, to go alone to strange places, there to dance, to be embraced by a number of strange men, until sometimes the early hours of the morning.

Islam does not permit of the enslaving of women. It is the Word of God, the All Wise, enjoining upon man the need of protecting to the utmost, among other things, the freedom, chastity and dignity of his female relatives and all womanhood. In fact, Islam will be found to go farther and to give a guide to both men and women, by which they may, if they so desire, rise to the highest spiritual state.

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## Book Review.

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"THE FUTURE OF ISLAM IN INDIA," by F. K. Khan Durrani. (Qaumi Kutub Khana, Railway Road, Lahore; pp. 95. 8 annas).

This is a vivacious little book, extremely well written, and, in respect of its contents, admirably suited to the present-day needs of Indian Muslims.

The author was for a long time occupied as a Muslim missionary in different places in the West. He has recently returned to India and taken to journalism. His book is sure evidence of the deep impression the Hindu-Muslim situation has made upon his mind; and considering the ignorance of Indian Muslims of their rightful place in the constitutional development of India, and the lack of legitimate assertiveness which marks their public life, the "warning" and the "call" he has issued is well in time.

The author's argument which is spread over six equally interesting chapters is as follows: The constitutional development of India, whatever the pace at which it proceeds, is becoming increasingly real. Muslims, therefore, whether they care or not, will



find themselves compelled to live under conditions which, unless they do something to make them very different from what they threaten to become, may only reduce them to nothingness. For, according to the author, India, with a multiplicity of cultural and racial traditions, will tend (or will have to tend) as it becomes more and more self-governing, towards a uniformity rather than a variety of nationhood, within its borders. There can only be a Hindu, or a Muslim, not a Hindu-Muslim India. The Hindus, he says, are well aware of this; so they are deliberately and openly working for a Hindu India. Muslims, on the other hand, have been and are frittering away their energies in pouring wrath over the British Government, for their unfriendliness—supposed or otherwise—towards Muslim States abroad. The way to save their plight lies in a judicious, discriminative policy, rather than thoughtless and unpolitic effusions of temper; they want to be guided by wisdom, not by passion. The author advocates political education and social reforms, but these matters he has reserved for a forthcoming book.

An interesting chapter is the last, viz., on "Muslim India." The author thinks that since events have proved the futility of building a Hindu-Muslim India, and since Hindus are in for a Hindu India, Muslims should deliberately set themselves to fashioning a Muslim India. The chapter would give to many the impression that the author is a fanatical communalist, and perhaps the way he expresses himself may lend to such an impression, but his proposals when boiled down to their practical significance mean no more than that Indian Muslims should organise themselves on the platform of the All-Parties Muslim Conference presided over at Delhi by the Aga Khan last winter.

As for Islamising India, which the author advocates, nobody needs to be alarmed, for Muslims are committed to Islamising not only India, but also the rest of the world. The call to such a duty is only a reminder to Muslims of their allegiance to a faith which is at least as worthy of being preached as it is of being professed.

The author has criticised what he calls "sectarian propaganda" in this connexion. If he only means, as he seems to, that work in the interest of Islam should not be prejudiced in the interest of a movement which may appear to be only a movement within, and on behalf of Islam, he is admirably right. But if he means that Islam should be presented only in its abstract nature, without the stamp of this or that movement which presents it, he is asking not only for what is impossible, but what is also unjust.

M. A.



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# The Ahmadiyya Movement.

The Ahmadiyya Movement was founded by Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, Ahmad came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and to establish peace throughout the world. Ahmad died in 1908, and the present Head of the Movement is Hazrat Mirza Bashirud Din Mahmud Ahmad, the second successor of Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

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**ALLĀMAH HĀFIZ RAUSHAN,**  
*whose death was announced in the last issue.*



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Vol. XXVIII.

SEPTEMBER, 1929

No. 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## Notes.

### Female Education in the Ahmadiyya Movement.

The importance of education in the material and moral uplift and the general well-being of a nation cannot be over emphasised. At the same time, it is only too true that Muslims all over the world are very backward in education. In these circumstances, it is very gratifying to note that His Holiness Hazrat Khalifatul Masih, the head of Ahmadiyya movement, is steadily pursuing a policy which, in a comparatively short period, has placed the community at the head of all racial and religious denominations in India as regards education. An informal census taken some time ago by the Secretary for Education to His Holiness revealed that the percentage of literacy in the Community is about 40, while in Qadian, the headquarters of the movement, it is as high as 90. In this connection it is gratifying to note that the importance of female education also has not been overlooked. In Qadian, the percentage of literacy among females is almost equal to that among



males while persistent and untiring efforts are being made to facilitate still further the spread of education among the female section of the community. The recent results of the Punjab University afford a striking proof of the earnest attempts that are being made in this respect. The candidate who stood first in the University in the *Maulvi* examination of last year was an Ahmadi lady of Qadian. This year again, out of the twelve ladies who appeared in the examination from Qadian, seven have come out successful, and the candidate who has stood first in the University is once more a young Ahmadi lady. The third position on the list also is occupied by another Ahmadi lady. The lady who stood first last year and the ladies who have come out first and third this year are, all three of them, closely related to Hazrat Khalifatul Masih, the last two being his niece and daughter respectively. The wise policy of His Holiness to give an impetus to female education, through laying the greatest possible emphasis upon it in his own family circle, has therefore been completely successful and promises to bear still better fruits in future.

## A Wise Move of H.E.H. the Nizam of Hyderabad.

We have read with great pleasure the following note which appeared in the "Pioneer," of Allahabad, of July 27th:—

"An admirable lead has been given by the Nizam by issuing a firman advising economy in the expenditure of money in illuminations on the occasion of the annual birthday celebrations of the Prophet Mahomed, and that the money saved should be devoted to charitable purposes. His Exalted Highness suggests that the illuminations should be restricted to the more important Mosques and not spread out on the public thoroughfares. The money thus saved, he urges, might be utilised for the benefit of the poor, the disabled, and orphans, and widows. If this advice is largely adopted many thousands of needy people will benefit and as His Exalted Highness points out the true purpose of the celebrations will be fulfilled."

## Islam and the Use of Intoxicants.

It is astonishing how some people begin to write with perfect confidence about matters with regard to which they obviously have not the slightest knowledge. For instance, a correspondent of the "Morning Advertiser" of July 31st, in a letter headed "Professor Dixon and Beer," gives out on the authority of the



1929.

said Professor that beer is a better beverage than tea or coffee. He further remarks, on the authority of "The Philosophy of Civilisation," a book by an American writer named R. H. Towner, that there is abundant evidence in support of Professor Dixon's views as to the importance and value of alcoholic beverage.

Professor Dixon may have some very sound arguments in support of his theory, and R. H. Towner's views may well coincide with his. This does not in any way concern us here, and anyone who thinks there is truth in these views is quite welcome to share them with the aforesaid gentlemen. But the letter, unfortunately, contains some statements about the attitude of Islam towards alcoholic drinks which we cannot suffer to pass unchallenged. Mr. Towner, for instance, is said to have written in his book that "In the early rise of Moslem civilisation and the brilliant achievements of Moslem intellect and arms they were a wine drinking people." Somewhere further on in the book he is said to have pointed out that it was only in the 15th century "that fanatical Mullahs began a Holy War against alcohol. Coffee was discovered and became the preferred beverage of pious Moslems." Mr. Towner and the correspondent of the "Morning Advertiser," may be gentlemen of profound learning for all we know, but we are constrained to say that their knowledge of Islam is certainly meagre in the extreme. The teachings of Islam regarding the use of alcoholic drinks are clear and unequivocal and students of Islamic history know that the use of intoxicants was prohibited by the Holy Prophet himself on the authority of verses of the Holy Quran revealed to him sometime after his flight to Medina. "O ye believers," we read, "intoxicants and games of chance and sacrificing to stones set up, and divining by arrows are only an uncleanness and the devil's work. Shun it, therefore, that you may be successful." In the face of such clear evidence to the contrary, it passes our comprehension how Mr. Towner has made bold to assert that it was only in the 15th century that some Mullahs started a Holy War against alcoholic drinks and that "in the early rise of Moslem civilisation and the brilliant achievements of Moslem intellect and arms they were a wine-drinking people." We cannot for a moment believe that Mr. Towner has deliberately misrepresented facts; but at the same time it is only too obvious that he did not take the trouble to find out what the Islamic teachings were regarding intoxicants before he sat down to write. Carelessness of this kind is far from com-



mendable in an author, even in matters of trivial importance, but in a case like this which involves the misrepresentation of a world-wide religion, it is, to say the least, highly regrettable.

## Who is Untouchable?

We re-produce the following from Mr. Gandhi's "Young India" :—

"Untouchability is a snake with a thousand mouths through each of which it shows its poisonous fangs. It defies definition. It needs no sanction from Manu or the other ancient law-givers. It has its own local 'smriti.' Thus in Almora a whole class of people, whose occupation is, even according to the Sanatan Dharma so-called, innocent, are untouchables. They are all cultivators owning their own holdings. They are called 'shilpi,' i.e., farmers. Another similar class of people called Baniyas suffer in the same manner, although they do not even eat carrion or take liquor and observe all the rules of sanitation as well as any. Tradition has condemned these as untouchables. Hinduism that refuses to think accepts the tradition unquestioningly and exposes itself to merited ridicule and worse. Reformers are trying to cope with the evil. I feel, however, that much more drastic methods are needed than are employed to rid Hinduism of the blot. We are needlessly afraid to wound the susceptibilities of orthodoxy. We have to shed the fear, if we expect to end the evil in our own generation. This untouchability naturally recoils on the heads of those who are responsible for it. In Almora the 'choka'—untouchability at the time of dining—has worked its insidious way even among castes and sub-castes till at last every man makes himself an untouchable. This "choka" exercises its evil sway even in national institutions like the Prem Vidyalaya. I was considerably relieved when upon inquiry I found that none of the trustees believed in the 'choka,' and that they were tolerating it so as not to scare the parents of the boys attending the institution."

Another small quotation from the "Indian Messenger" in this connection will not be without interest :—

"Communalism has resulted in our complete demoralisation and degradation. Have you ever imagined the depth to which we have sunk? How do you feel when you hear the cry of 'Hindu Pani' and 'Mussulman Pani' at railway stations? Whilst the nations outside India are busy conquering the forces of nature to turn them to their use, you are engaged in dividing the common gifts of God on a communal basis. Your next move may perhaps be, to divide air into Hindu 'Hawa' (air) and Mussulman 'Hawa.'"

For the benefit of those of our readers who have never been in India we deem it necessary to explain that travelling in India during the hot months exposes the travellers to severe privations on account of thirst if adequate arrangements are not made for the supply of drinking water at every railway station. The railway authorities as well as some philanthropic societies maintain a staff at almost every station to ensure the supply of drinking water. But as it happens that a Hindu will not suffer a Muslim to drink water out of the same pitcher, separate arrange-



ments are made for the Muslims. The entire Muslim population of India is thus turned into untouchables. Well may Mr. Gandhi lament that "untouchability is a snake with a thousand mouths, through each of which it shows its poisonous fangs and that it defies definition."

## World Peace Conference at Frankfort-on-Main.

It was in 1925 that the Church Peace Union of America announced its proposal to call a world-wide conference in order to think out ways and means for bringing the spiritual forces represented by the various world religions to bear upon those elements and circumstances which make for war, so that a repetition of the scenes of carnage witnessed during the Great War may be made impossible. The fact that the conditions which to-day face humanity are regarded with apprehension and alarm by serious thinkers all the world over and that there is no lack of willing workers for the cause of peace was well borne out by the large attendance at the Preliminary Conference held in Geneva in September, 1928. No less than 189 delegates representing nearly all the world's great religions took part in the conference where, after full discussion, it was unanimously resolved that a world conference be convoked in 1930. A provisional executive committee of seventeen members was elected to carry on the work until the election of a permanent executive committee. The proceedings of this preliminary conference have been published in the form of an attractive volume, a perusal of which amply repays the reader. The provisional executive committee appointed another committee, which held its sittings in Paris, to prepare an agenda for the big conference, but it was decided that it should be laid before another preliminary conference on a smaller scale, so that when it comes up for consideration before the delegates of the bigger conference, it may be worthy of their deliberations. This second preliminary conference met in Frankfort-on-Main, in Germany, from 19th to 22nd August, 1929. After a full consideration the recommendation of the committee to form four commissions to investigate certain necessary aspects of the problem was accepted, and the four commissions have been appointed. The purpose of Commission No. 1 is to find out the economical, social, racial, political and religious influences in the world that make for war. Commission No. 2 will find the spiritual resources (religious, scientific, cultural, institutional, educational and phil-



anthropic) of mankind with which these influences can be met. Commission No. 3 will make a survey of the efforts made among the adherents of different religions to further international and inter-racial understanding and peace. And lastly, Commission No. 4 will suggest methods by which these resources may be set in motion and directed to bear upon the causes of war. It was also decided that in order to avoid ambiguity and remove misunderstandings which were found to exist, the name of the conference should be changed to "World Conference for International Peace through Religion."

To some it might appear that much more time than is necessary is being spent in preliminary conferences and the meetings of committees and sub-committees. But a careful reading of the report of the first preliminary conference will reveal how a clear conception about the aims of the Conference and a sane, practical view of the methods that should be adopted has emerged out of the deliberations which at first glance seem to be rather unnecessarily long and unimportant. The reports of these four commissions, when they are ready, will be documents well worthy of the careful consideration of delegates, who will undertake long journeys and incur a good deal of expense to attend the conference. Judging from the line of inquiry to be adopted by these commissions, it can be safely expected that a systematic and practical scheme for combating the sinister influences which lead to war will emerge from these reports, and the real Conference, when it meets in 1931, as has now been decided, will have something definite to discuss and decide.

But still, though much has been accomplished in surmounting the initial difficulties, the real work can hardly be said to have begun. This will commence after the reports of these commissions have been considered by the Conference and decisions arrived at as to how the work is to proceed. The difficulties that lie in the way are innumerable and stupendous. The Conference has no official or political power or position, and for a number of considerations it is perhaps best that it should not have any. Its power lies in the fact that it has stood up to secure for mankind and humanity at large those benefits of which they badly stand in need. To convince mankind that war is a curse, is a task of stupendous magnitude, but given sincerity of purpose, perseverance and steadfast courage, it is not impossible of achievement. The day when an improvement in the spirit and the general tone of the human family is brought about, will indeed be a proud day for all those who have in any way helped to achieve this end.



## Marriage and Divorce in Islam.

We reproduce below a question and answer from "The Sunrise," Qadian:—

Q.: Don't you think that the permission for the dissolution of marriage ties detracts a great deal from the sanctity of marriage; why has Islam made a departure from the practice in this respect of some other faiths, such as Christianity and Hinduism, which do not allow the dissolution of marriage, the former allowing it only in case adultery is proved against either the husband or the wife?

A.: We are positively of opinion that such permission does not detract anything from the sanctity of marriage. The want of it, on the contrary, we hold, degrades marriage into a life-long bondage when the purpose for which it is entered into fails to be fulfilled. Islam differs in this respect from other religions because Islam claims to meet the requirements of all peoples in all times under all circumstances, while the teachings of other religions were meant only for particular peoples, for particular times, under particular circumstances. We may add that causes other than adultery sometimes arise which render the dissolution of marriage imperative. The temperaments of the husband and the wife may, in some cases, chance to be so entirely incompatible that to compel them to live together would amount to an attempt to reconcile two irreconcilable things. Such a couple, if compelled to live together, would either completely wreck their lives, or would defy the bonds of morality and thus prove a source of danger to society. The West has already recognised this fact and the strictness in regard to dissolution of marriage has greatly been modified in many Western countries. France and many states of U.S., America, have been compelled by the force of circumstances to reject Jesus' teaching in the matter of divorce. In England where adultery is still held to be the only cause of divorce, a strong movement is on foot to follow the example of France and U.S., America, because numerous cases have come to light in which there existed an irreconcilable incompatibility of temperament between the wife and the husband, and the party seeking to get divorce either had to impute adultery to the other party or had actually to commit adultery to obtain the desired relief.



## The Humanity of the Holy Prophet.

(A. H. K.)

Of all the Prophets, Muhammad (Peace be on him) is unique in that he has not been deified by his followers. This is largely due to the fact that he insisted with great emphasis on his being nothing but human. Well has the Quran represented him saying: "I am but a man like unto you; only I have been favoured with the Word of God." But the danger of deification could not, perhaps, be more effectively warded off than by the formula: "There is none worthy of worship but Allah; Muhammad is the Messenger of Allah," which has not only to be pronounced by every new entrant into Islam at the time of initiation, but forms the pith of Islamic teachings and is frequently recited by every Muslim.

The Holy Prophet was richly endowed with all the human sentiments and his life was a picture of superabundant humour combined with sereneness of temper. He scaled the highest point of spiritual eminence, but did not divest himself of the human in him. He was in this world, yet not of it.

The human side of the Prophet's life forms a very interesting and attractive study. It is surely curious how a stalwart soul, stern in the affairs of State, could manifest a pathetic tenderness of heart when the occasion demanded it. It is a mistake to suppose that men who would live a spiritual life must give up enjoying the good things of this world. For centuries the idea has been abroad that celibacy contributes to spiritual progress. The mischief worked by this misguided belief with the consequent degradation of the fair sex is writ large on the pages of history, and to this day there are men who preach celibacy to be the highest virtue. But it was not in vain that man was endowed with sexual instincts. Living a life of perfection does not consist in crushing these tendencies, which have been given to man with a purpose, but in fulfilling their object in a proper manner. Nor can there be much meaning in restrictions placed on the life of man, which are directly opposed to his natural tendencies and which, instead of assisting him in his moral uplift, retard and obstruct a healthy development of his faculties.



Life in a monastery affords perhaps the best example of the rigour and discipline which one in pursuit of spiritual progress must impose upon himself to achieve his object. But the Holy Prophet disapproved of monasticism and encouraged a free yet disciplined exercise of all the faculties given to man. Just think of the food a monk is obliged to take. The Quran gives a freedom of choice with regard to our food (prohibiting only a few things, as liquor and pork, etc., which are decidedly harmful), but is careful in advising a middle course. The Prophet, though himself using the simplest fare in his home, did not prevent his followers from having good wholesome food and, in fact, partook of such food whenever it was offered to him. Godly men are, ordinarily, expected to be grave and serious in society. They may not smile or laugh even if an occasion arises for it. The Prophet, however, had a unique sense of humour and in his conversations there were occasional little pleasantries which warmed up the company.

He had a high sense of cleanliness and liked to see cleanly-dressed congregations. He encouraged the use of *Attar* and other fragrant perfumes by people attending such assemblies.

The Holy Prophet had an intensely human heart. He had sympathy, love and patriotism. When he was forced to fly from Mecca on account of the persecution from his enemies, his patriotism burst out in memorable words at the time of his departure at night. There is a pathos in his leaving and an intense love for the place of his birth, with which were bound a hundred pleasant memories of his childhood.

Similarly, one of his daughter's sons was once taken ill. The Holy Prophet was called in and saw the child in agony, in a most distressful condition. The Prophet's heart swelled up and his eyes became tearful on account of his innate tenderness. One of the men seeing this sight questioned him why he had thus given way to grief when he was always exhorting his followers to be patient in times of sorrow. He replied that his heart was not devoid of tenderness and sympathy.

The Prophet's marriages afford a still further proof of his humanity. He had a loving heart and bestowed such kindness and love upon his wives that every one of them thought that he was wholly for herself. Up to the age of 50 he had only one wife, Khadeeja, whom he had married when he was 25, and she was 40. He had an intense love for this wife, so much so that on her death he named the year of her death as "the year of grief." After her



death whenever he was reminded of Khadeeja, tears came to his eyes in sorrowful remembrance of her. He was in the habit of sending small gifts to the lady friends of Khadeeja, even after her death. In one of the battles when the non-Muslim husband of Zainab, the daughter of Khadeeja, was taken prisoner, Zainab offered to give as ransom a necklace which had been given to her by her mother on the occasion of her marriage. On seeing the necklace, the Prophet could not suppress the feeling of tenderness and suggested to his followers that as the necklace was a token of affection from a mother to her daughter, it might be returned to Zainab. In such small incidents, the man who fought fearlessly in the battlefield, who was a grave and sober statesman, was not wanting in the human touch in the various aspects of his life. In his domestic life he was a loving and lovable husband. He performed little duties in the household to help his wives in their housekeeping. He had also children for whom he had a tender love. When they grew up he had a fatherly respect for them. In the latter part of his life, he used to stand up whenever Fatima, his daughter, came into his presence. He used to say that a tender and loving regard for the weaker sex was one of the gifts to him from God. His own life and his teachings bear out this saying in the solicitude which he showed for women.

The Holy Prophet's mission was meant to establish the truth that all the faculties possessed by man were capable of lawful use, and it was not wholesome to crush any one of them. On the other hand, each faculty was to be developed and matured in its own sphere in a proper measure.

The Holy Prophet's life displayed all the best features of every branch of man's activity. From an orphan of no means, he rose to be the King of United Arabia, and in his progress he passed through so many varied careers that he is a model of perfection for all mankind. In poverty, in sickness, in a state of persecution, as a triumphant king, in the field of battle, in statesmanship, as a magistrate and judge, as a trader, a friend and a husband, as a preacher and leader of men, as a social and spiritual reformer, his personality stands unique. Amid the turmoil of the field of battle he strictly kept his worshipful vigil, and for all his dignity and genius he lived and went about like other men; had his moments of hilarious joyousness and of grief; had friends and foes; reared children like other men, but always as an abiding example for all mankind. In all he said or did, his humanity, no doubt, was not less pre-eminent than his spirituality.



## Islam and the Sanctity of Human Marriage.—II.

(S. NIAZ).

The factors which cause the failure of so many marriages in the West are very complex in nature. Some of them spring from inexperience, rawness, impetuosity and impatience of parental control exhibited by young couples when entering into this most sacred and durable of unions, while others take their root in the peculiar outlook upon life which is characteristic of the younger generation. For the purpose of clarity and the elucidation of my point I propose to discuss these causes somewhat in detail.

Young men and women, owing to lack of that insight into human character, which comes only with experience, can not foresee the ultimate form which their likes or dislikes will assume when their minds and characters get fully moulded and set. The chances of their finding out for themselves what sort of men or women the persons they are about to marry are likely to develop into are equally remote. Consequently, in a system in which marriage takes place by the free choice of man and maid alone, cases of young couples, with latent inharmonious tendencies, entering into marriage and afterwards developing on more or less divergent lines, are bound to be more numerous than in a system in which the selection of a husband or a wife is determined by the choice of the young people aided and guided by the riper wisdom of their parents. The free social intercourse between the sexes prevalent in the West, throws young men and women together at a time when their beings are surcharged with new-born emotions and impulses, and their minds are most impressionable. Thrown together once or twice, they get attracted by this or that in each other, and their eager souls quickly discover things of common interest. From these points of contact their relations develop into closer friendship and the attraction soon becomes a potent irresistible appeal. Too full of appreciation for the things they like in the mates of their choice, they seldom trouble to ascertain whether either of them possesses any hidden tendencies which, when developed, may be likely to jar upon the other. Even if they do pause to consider these things, their inexperienced minds are now rendered doubly unfit to exercise this judgment, owing to the fact that, in coming to this decision they can not



but be mostly guided by their own inclinations. To add to these dangers it is but too obvious that while some people are very clever others are equally simple and believing in their natures. To play a role totally different from their real selves for as long as it may be necessary in order to win a desired prize, is not difficult for some people, and the victim in such cases realises his or her mistake only when it is too late.

All marriages contracted upon these lines lead to a short period of ethereal ecstatic bliss, the duration of which depends upon how long the first rush of emotions takes to spend its force and the time which the inharmonious tendencies, when there are any, of the husband and wife take to manifest themselves. At the end of this period when these ardours cool down a little and the thrill of honeymoon days sinks to the level of normal married life, the sharp points in their natures begin to make themselves felt. Petty differences which henceforth keep rising between them perpetually, destroy their tranquillity of mind; life becomes the humdrum drab routine, from which there is no escape; and finally all hopes of the ideal, happy and blissful married life gradually fade away.

To make matters worse, another factor becomes active at this stage. It is the conception of what young people in these days wish their lives to be like—full of gaiety, full of fun, full of thrills and excitement, full, in short, of a hundred varied interests to keep them from boredom and ennui. Whatever serious purpose life may happen to have in their opinion, it is kept hidden away somewhere in the background of their minds. What remains in the forefront and what occupies all their thoughts is the idea that the world with all its opportunities is a vast and beautiful seaside resort and that we are all of us so many holiday-makers whose only concern should be how to extract the greatest amount of pleasure out of our short holiday. According to their philosophy it is preposterous and ridiculous in the extreme that people should talk about the higher duties and responsibilities of man, or of the larger interests of mankind in general. The idea that life has a deeper meaning beyond these joys of no moment does not find favour with them and is kept carefully locked out lest its seriousness should darken the brightness of their lives. When people of this creed (and they are by no means few in these days) find themselves in a morass of troubles arising out of unsuccessful matrimony they cannot bear that the world and its pleasures should be lost to them for ever. "Life is so short, so transitory," they say, "Are we to live out the rest of our days confined to these



narrow grooves, never feeling the fragrance of fresh air, never knowing a moment's happiness?" These and similar thoughts keep recurring to them with a haunting persistency. In many cases the unfortunate couples resign themselves to their fate; in many others the traces are kicked right over and a new life started.

I do not mean to imply that all marriages in the West end in disaster; nor do I mean that most of them end unhappily; but I do maintain that (1) the ideal of the happy and complete union between two souls that must be realised (at least in a majority of cases, if the courtship system of marriage is to justify itself) is never attained except in extremely rare cases, and that (2) instances of marriages ending in disaster are, on the other hand, everywhere numerous enough to create a scare against marriage.

"The effect of the unrestricted social intermingling of the sexes upon marriage has not so far been clearly recognised, but that it does exert an influence for the worse will become clear from the following quotation from Westermarck's "History of Human Marriage." When speaking of the divorce-rate in the West in his chapter upon the duration of marriage he writes, "Both in Europe and America there are, comparatively speaking, more divorces in the towns than in the country. With reference to the United States, Dr. Willcox observes that in about 95 per cent. of the cases the divorce rate of a large city is greater than in the other counties of the State." Now in what other respect is life in towns different from life in the country, except that life in towns affords greater opportunities for social contact between the sexes?

Besides the defects inherent in the system of courtship and the free mixing together of men and women on social occasions, and the peculiar life outlook characteristic of modern young people, which all exert a combined influence upon the happiness or otherwise of married life, there is yet another cause whose influence in creating the modern apathy to marriage is not by any means less powerful than that of any other. I am here referring to the view so universally held all over Christendom that, whatever the circumstances, it is unholy and illegal to dissolve the conjugal tie except in cases of proved adultery. Marriage, no doubt, is the holiest and the most sacred of human relationships, but how can it retain its sacred character if we insist on mixing it up with those ghastly errors of human judgment which fail to prove that a union of souls had ever been consummated? How can the water of a mountain stream retain its purity and wholesomeness if some foul drain from a town is allowed to discharge itself into it. In the interest of this institution itself it is indispensable that no un-



reasonable difficulties should be placed in the way of declaring a marriage contract null and void if it fail to justify the application of this sacred name to itself. Our means for ascertaining things which are of vital importance for the success of a marriage are so inadequate that, in spite of giving due consideration to everything and in spite of the best of intentions, a number of men and women make the mistake of their lives in choosing their mates, and the deep, abiding love which consecrates the conjugal relations is never born between them. Reason tells us that in many cases it can not but be so; human experience through the ages and in a variety of circumstances clearly shows that it is actually so; why then should we persist in ignoring what is an actual reality? Is it not a fact that a number of marriages are entered into the dissolution of which would be far more in the interests of society? Such degradations as drunkenness and sexual immorality at present caused by unhappy marriages can be avoided if this fact is clearly recognised. Failure to realise this has brought marriage into disrepute so much so that among men and women of the younger generation, and in all modern literature, marriage is referred to as a mouse-trap, which it is very easy to enter, but impossible to leave. Such ideas can hardly be said to be conducive to the growth of a reverential attitude towards an institution which is the starting-point of all civilization and progress.

The question whether or not the dissolution of marriage in certain circumstances is advantageous to society has been very ably discussed by Professor Westermarck in the concluding chapter of his "History of Human Marriage," and a reproduction of the last two paragraphs will not be out of place here. "In many cases the rules of divorce," he says, "have been greatly influenced by religion. We have seen that in some countries, as Japan and ancient Greece, this influence has been in favour of divorce in certain circumstances, particularly in the case of a barren wife. In other instances religion has, on the other hand, acted as a bar to divorce in all circumstances. Although Jesus Christ, like the School of Shammai, simply prohibited a man from putting away his wife for any other reason than adultery, or a woman for deserting her husband, the Christian Church established the dogma that a valid marriage can never be dissolved, and that in the case of adultery on the part of the wife, the innocent husband is not allowed to take another wife. This draconic legislation is undoubtedly due to the ascetic tendencies of the Church, which made her insensible to the misery caused by unhappy marriages. So thoroughly did she succeed in impressing her views upon the minds



of Christian legislators that to this day even many Roman Catholic countries which have introduced civil marriage obstinately refuse to permit divorce in any circumstances whatever. In other countries where the principle of the indissolubility has broken down long ago, and even the express injunctions of Christ are no longer followed, the rigid attitude of the Church has left behind sentiments which put obstacles in the way of the most needful of reforms. Legislators are still imbued with the idea that a marriage must inevitably end in a catastrophe, either by the death or some great misfortune of one of the consorts, or by the commission of a criminal or immoral act. New motives are found for old restrictions, new wine is poured into the old bottles. It would seem that a contract entered into by mutual consent also should be dissolvable by mutual consent. But it is argued that marriage cannot be treated as an ordinary contract, and that its dissolution should only be permitted on very serious grounds. It is said that few things can be more harmful to the moral well-being of the offspring than the divorce of their parents. This is perfectly true, but constitutes no valid argument against divorce. The interests of children are obviously out of the question where the marriage is childless; and where it is not so, there is every reason to believe that it is rather better than worse for the child to live peacefully with one parent alone than to live with two parents who cannot agree, or who, for some reason or other, wish to break up their home. Moreover, if the regard for the children's welfare were the real cause of the prohibition of consensual divorce, why should it be prohibited in so many countries which allow consensual separation? We have seen that divorce by mutual consent has already been introduced by some modern law-books, and it is not known that any evils have resulted from this concession. Where such divorce is not allowed by law, it is nevertheless easily obtained in practice; and it is strange that any legislator should persist in regarding crime or immoral conduct on the part of one of the spouses as a more proper ground or excuse for dissolving the marriage than the mutual agreement of both."

"It is a widespread idea," Professor Westermarck further continues, "that divorce is the enemy of marriage and, if made too easy, might prove destructive to the very institution of the family. This view I can not share. I look upon divorce as the necessary remedy for a misfortune and as a means of preserving the dignity of marriage by putting an end to unions which are a disgrace to its name. The existence of marriage does not depend on laws. If the main thesis of this work is correct, if marriage is



not an artificial creation, but an institution based on deep-rooted sentiments, conjugal and parental, it will last as long as these sentiments last. And should they ever cease to exist, no laws in the world could save marriage from destruction."

In this analysis of the causes which have exerted a combined influence in creating an antipathy against marriage, I now come to the last point. Mr. Meyrick Booth, in his "Woman and Society," a clear, logical and thought-provoking book that has been recently published, writes :—

"There can not be the slightest doubt that the general tendency of the present-day education of girls is largely responsible for the immense army of unmarried women in our midst. We can not possibly divorce education from the rest of our national life. A machine which grinds out year by year hundreds of thousands of young women equipped solely with a view to competing with men in industry and business must of necessity create social conditions highly unfavourable to marriage and home life. The struggle to earn a family wage or salary is thus made far more difficult for the average man. It would be impossible to form an estimate of the exact number of men who have been prevented from establishing homes of their own as a result of the competition of women, but it must be very large indeed. It has, for example, been reported in the daily Press that some hundreds of book-keepers, many of them married men with families to support, have recently been thrown out of work through their places being given to young girls who were content with a much smaller salary."

The truth of these remarks is self-evident, and facts and figures supporting this view can be easily obtained in any town or any country in Europe and America. But this correct diagnosis that the present-day tendency of female education is largely responsible for the immense army of unmarried women, does not take us far enough on the road to a solution of the difficulty—unless we go a step farther and find out the causes which, working silently, have created this tendency. Mr. Booth does not agree with those who think that "there is any connection at all between the cult of independence and the pseudo-masculinism which, in practice, goes with it, and the numerical relationship between the sexes." Neither does he agree with those who think that it is impossible for the majority of women to marry because there are not enough men to go round. But after a thoughtful consideration of the situation, no one will fail to see that he is only partly right on these two points. When an appreciable number of women, through



their inability to establish themselves in homes of their own with husbands to look after them, are compelled to earn their own livelihood, the idea of independence and what he calls pseudo-masculinism can not but take birth in their minds. Similarly it can not be denied that, when there is an appreciable excess of females over males, prudent and far-seeing parents will ultimately begin to bring up their daughters upon lines which, in the case of their failure to marry satisfactorily, will not leave them absolutely stranded. It is true that the excess of females over males is not perhaps so alarmingly great, but at the same time it is enough to be felt, and as such cannot but affect the educational policy of prudent parents concerning their daughters. The number of females being greater than the number of males, it becomes obvious that some girls are bound to remain unmarried, and the need to equip them for the difficult task of earning their own livelihood at once becomes urgent and imperious. If it were possible to devise means for ascertaining beforehand which girls are likely to fail in finding a husband, and if it were possible to treat them separately from their other sisters and bring them up on different lines, this effect of the dreaded failure to marry would not be so universal on female education. But with the girls who will eventually marry undistinguishably mixed up with those who can not and will not, parents are bound to educate them all with a view to preparing them for the struggle if the worst comes to the worst. This tendency of the present-day female education can not be changed, therefore, unless things are so managed that every girl who wishes to marry is placed beyond the possibility of failing to marry.

To sum up the discussion, marriage has gone out of favour, firstly, because of the peculiar outlook on life characteristic of the younger generation; secondly, the failure of so many marriages and the resulting misery have brought marriage into disrepute, so much so that it has come to be regarded as a trap from which there is no way of escape if one makes a mistake when entering; thirdly, the free social intermingling of the sexes exposes men and women to a number of temptations which strike at the innermost sanctity of the conjugal relations and bring marriage into ridicule; and lastly, the excess of females over males has created an uncertainty as to which of the girls will succeed in finding husbands and which of them will have to remain unmarried. This uncertainty reacting on the minds of parents has compelled them to favour a system of education which, through its consequences, still further reduces the chances of a girl marrying satisfactorily.



Leaving this discussion at this stage, I now pass on to a statement of the views on marriage contained in the spirit and teachings of Islam. According to Islamic philosophy, life is not an opportunity solely to enjoy, but an opportunity to build, to work, to purify and elevate one's own self and humanity at large, so that progressing on these lines man may develop, to their full extent, all those capabilities on account of which he is spoken of as having been created in the image of God. Reaching the highest levels in this upward movement, he will become a living manifestation of the glory of God as a Creator and, incidentally, he will at the same time attain his own salvation. The way is long and the journey arduous. The feat can not be performed in one generation or one century, or even one millennium. Endless ages are required to perfect the pattern. The institution of marriage has been established to perpetuate the human race and at the same time to lift it out of the stage of mere animal existence and degradation involved in unrestricted and promiscuous sexual intercourse. The most important aim in marriage which also forms its basic foundation is the perpetuation of the human race. The sex instincts, the sex magnetism and potent inward longing for a mate, has been created in men and women to ensure the continuation of the species. The satisfaction of these instincts should not be made an end in itself, but should be made subservient to the all-important need for preserving the race. Otherwise, if once we embark on our search as to how to ensure the best, the most pleasant and blissful conjugal unions, we may easily go off the track and jeopardise some very vital interests. This is just where the courtship system of marriage makes an irretrievable blunder. It necessitates the social intermingling of the sexes which, although it is helpful in giving the parties desirous of entering into the marriage contract a chance to know each other, is, nevertheless, harmful in certain other respects, inasmuch as it exposes men and women to a number of temptations which destroy the sanctity of married life. In Islam the sexes do not intermingle so freely, while, at the same time, the general social life provides ample opportunities for forming an idea as to what sort of man or woman the person one is about to marry is likely to be. The inexperience of the young people is supplemented by the advice and riper wisdom of their parents. The free consent of man and woman is essential to marriage, and any element of compulsion or force makes the marriage null and void. The western minds are horrified at the idea of two people, who do not as yet love each other, entering into marriage. But with Moslems it is a case of loving those they



marry instead of marrying those they love. The advantage of this angle of vision in securing a greater amount of harmony when everything has been considered, is not by any means insignificant. When we marry those whom we love there still remains the possibility—which in many cases in the West nowadays is more of a probability—of our ceasing to love them. But this danger automatically disappears when the mind has been trained to love those whom we marry.

In cases in which the married couple, through some difference or other, find it impossible to live together, it is always open to them to dissolve the marriage tie. I have at some previous point in this discussion tried to show what a dire necessity the legalisation of divorce is in some cases, and therefore I need not go into it again. Some people may here point out that the legality of divorce in Muslim countries has made it a common everyday occurrence which is as much destructive to the sanctity of marriage as the absence of divorce is in the West. But it should be remembered that the number of divorces in Muslim countries is by no means so large as is supposed. Secondly, it ought to be borne in mind that when we find that a certain thing is necessary for our well-being and happiness, but is at the same time likely to be abused by some people, the wisest course would seem to be to provide ourselves with it, and at the same time to take precautions against its abuse. In Islam this safeguard is provided by the fact that the Holy Prophet has spoken of divorce as the most repugnant of all lawful things in the sight of God.

If, therefore, marriage is to regain its sanctity and holy character, the intermingling of sexes will have to be restricted in some way and the courtship system of marriage will have to be replaced by some less hazardous method; divorce must be legalised and, last of all, the ban on polygamy must be removed. These are very drastic changes, no doubt, but they needs must come in, if society is to be saved from those horrors of moral degradation and social chaos which seem to be the only end of present-day tendencies. The courtship system is no doubt very firmly established in the social life of western peoples, but it is not backed by any religious sentiments. The case of polygamy is different in this respect. The Christian peoples have been led into the belief that polygamy is nothing more than legalised licentiousness. They do not pause to consider what it is that makes the same act immoral in one case, but leaves it wholly unobjectionable in another. If all those elements which sanctify sexual relations with one wife are also



present in polygamy, it would be the height of injustice to call it legalised licentiousness. What gives marriage its holy character is the knitting together of the lives of husband and wife, their sticking to each other through thick and thin, the acceptance on the part of each of certain obligations and duties towards the other, and their honest endeavour to fulfil these obligations to the best of their ability. It is the absence of these elements in sexual intercourse, in the case of adultery, that makes the act immoral and unholy. If all these elements are present in the case of plurality of wives, there is no justification in calling polygamy immoral any more than there would be in applying the same epithet to monogamy. Polygamy, moreover, becomes an unavoidable necessity in certain circumstances. If the first wife proves barren or becomes afflicted with some incurable disease which incapacitates her for discharging her obligations as wife, it is much better that the husband should wed another wife without having to divorce the poor unfortunate creature and desert her in her hour of need. Then again, in times like our own, when bloody wars seriously disturb the equilibrium of sex proportion, either polygamy or the social and moral chaos, that we nowadays meet with everywhere, are the only alternatives left. Some people might say that there is another element, that of love, which can not be present in polygamy in the sense in which it is present in monogamy, and that it is this, more than anything else, that sanctifies conjugal relations. But in reality it is not so. Take the case of a man who has ceased to love his wife. Suppose in this state of mind he has sexual intercourse with his wife; will that be regarded immoral? According to all standards of morality that mankind yet knows of, certainly not. To make the point still more clear, let us take another example. Suppose a man has sexual relations with a woman whom he loves, but who is not his wedded wife: are not his relations immoral in spite of the presence of love? It is therefore clear that it is not love alone that lifts sexual relations out of the sphere of immorality in the case of marriage. There are other circumstances also, and they are all present in the form of polygamy allowed by Islam.

With respect to the view that the teachings of the Old or New Testament are against polygamy, I merely reproduce a passage from Professor Westermarck's "History of Human Marriage," and ending the discussion at that, leave the readers of this article to reflect. Professor Westermarck writes:—

"Considering that monogamy prevailed as the only legitimate form of marriage in Greece and Rome, it cannot be said that



Christianity introduced obligatory monogamy into the western world. Indeed, although the New Testament assumes monogamy as the normal and ideal form of marriage, it does not expressly prohibit polygyny, except in the case of a bishop and a deacon. It has been argued that it was not necessary for the first Christian teachers to condemn polygyny, because monogamy was the universal rule among the peoples in whose midst it was preached; but this is certainly not true of the Jews, who still both permitted and practised polygyny at the beginning of the Christian era. Some of the Fathers accused the Rabbis of sensuality; but no council of the Church in the earliest centuries opposed polygyny, and no obstacle was put in the way of its practice by kings in the countries where it had occurred in the time of paganism. In the middle of the sixth century Diarmait, King of Ireland, had two queens and two concubines. Polygyny was frequently practised by the Merovingian kings. Charles the Great had two wives and many concubines; and one of his laws seems to imply that polygyny was not unknown even among priests. In later times Philip of Hesse and Frederick William II of Prussia contracted bigamous marriages with the sanction of the Lutheran clergy. Luther himself approved of the bigamy of the former, and so did Melancthon. On various occasions Luther speaks of polygyny with considerable toleration. It had not been forbidden by God; even Abraham, who was a 'perfect Christian,' had two wives. It is true that God had allowed such marriages to certain men of the Old Testament only in particular circumstances, and if a Christian wanted to follow their example he had to show that the circumstances were similar in his case; but polygyny was undoubtedly preferable to divorce. In 1650, soon after the Peace of Westphalia, when the population had been greatly reduced by the Thirty Years' War, the Frankish Kreistag at Nuremberg passed the resolution that thenceforth every man should be allowed to marry two women. Certain Christian sects have even advocated polygyny with much fervour. In 1531 the Anabaptists openly preached at Munster that he who wants to be true Christian must have several wives."

In the face of this evidence it can hardly be said that early Christianity preached obligatory monogamy and that the strictness that is nowadays observed in this respect is not a later and to all appearances an unwarranted growth. Such being the case, it seems a pity that the western nations have so far stoutly refused to take the only medicine that can cure their disease, on grounds which are not supported by reason and a mistaken conception about the spirit of the teachings of Christ.



## Miss Hidayat Budd at Qadian.

In publishing hereunder the address of welcome presented to Miss Hidayat Budd at Qadian, and her reply thereto, we wish to explain that the "Lajna Amāillah" is the society of Ahmadi ladies of Qadian, which has for its object the education, and the uplift of society in general, and that of the female section in particular. For the comparatively short period of its existence, the society has been remarkably successful.

In Miss Hidayat Budd, we are sure, the Lajna will find a very genuine and steady worker, and to her it will afford ample opportunities for the exercise of her God-given gifts. We pray to Allah that it may be so!

The proceedings were opened with a recitation of the Holy Quran by Mahmooda Khātoon, and the address was read out by Saeeda Rasheeda Begum, daughter of Dr. Khalifa Rashidud Din.  
Ed., R.R.

In the Name of Allah, the Beneficent, the Merciful.

ADDRESS OF WELCOME PRESENTED TO MISS HIDAYAT  
BUDD by the LAJNA AMAILLAH, QADIAN, on the  
23rd of May, 1929.

Dear Sister in Faith,

Assalāmu alaikum va rahmatullāhi va barakātuhu.

It is with deep and sincere feelings of happiness that we, the members of the LAJNA AMAILLAH, Qadian, welcome you in our midst.

We have been hearing with great pleasure about your zeal and enthusiasm for the propagation of Islam in the Western countries. You have helped our missionaries by arranging their lectures in Amsterdam. You have been prompt in defending Islam in the local press by means of letters and articles. You have written and published at your own expense very useful booklets on Islam to enlighten your countrymen. You have kept up regular correspondence with the headquarters in order to seek guidance from Hazrat Khalifatul-Masih II., the blessed head of our community. And it is a matter of legitimate pride for you that God has crowned your indefatigable efforts with the conversion of Mr. Van Bronkhorst to Islam. You have the unique honour of being the first in Holland to believe in the Promised Messiah (peace and the blessings of God be upon him), and the first Dutch person to visit the headquarters of our Movement by undertaking a long and arduous journey of several thousand miles. We must really congratulate you at your thus becoming



a witness in yourself to the fulfilment of a grand prophecy of AHMAD (peace be on him) which says that "people will come to Qadian from all distant parts of the world."

We are, therefore, very happy to see you in our midst and we earnestly hope that you will not only drink deep at the heavenly fountain of real life which God has made to flow at Qadian, but will also take a keen interest in the activities of our LAJNA here. It is no time here to give you an adequate idea of the delicate work which has been entrusted to us. You will shortly come to know it yourself, but we must say that it is a very, very difficult task indeed. Apart from participating in the performance of the multifarious duties of the community, we have to bring up and educate the coming generation also. And it is in this that we should expect your fullest co-operation. We are fully conscious of the fact that ours is an uphill task and we are beset with a great number of seemingly insurmountable difficulties. But this should not deter any one except a coward. Even in the West, where all sorts of facilities are available and where people are amply equipped with everything necessary, there is no running away from the fact that pioneer work of all kinds necessarily entails worry and trouble.

We should further take this opportunity of pointing out quite frankly that it would perhaps be not so easy for you in the beginning to put up with the various physical discomforts, financial embarrassments and unforeseen obstacles that must confront an enthusiastic worker at the headquarters of our Movement. You are also not used to sandstorms, mosquitoes, and the excessive heat of the Indian weather. The insanitary conditions under which people have to live in this country are perhaps quite unknown to you in the West. Such difficulties blur sometimes the vision of an intelligent person also, and in these circumstances a superficial observer is apt to draw hasty and wrong conclusions to his or her own disadvantage. But a wise person must always take care not to form an opinion which reason and experience would at once repudiate. We say this because we are sure that a wrong opinion once formed often deprives a person of the rarest opportunities that human life can possibly present to an individual. We hope, therefore, that an enlightened person like yourself who has come from so long a distance will take care not only to steer clear of all the dangerous rocks that lead to disaster and destruction, but will also grasp the situation correctly and thoroughly, so that you may ultimately prove an invaluable and indispensable organ of the central machinery of our Movement for the uplift of the backward communities and the regeneration



of the whole of humanity. It is a great thing indeed, but greater than this, dear sister, will certainly be your reward provided you persevere.

We pray that God the Almighty may ever help you and guide you onwards on the path of peace, equity, and righteousness.

Extending to you once more our most cordial welcome, we are

Yours in Islam,

The Members of the Lajna Amāillah, Qadian.

In the Name of Allah, the Beneficent, the Merciful.

My dear Sisters in Faith,

Va alaikumus salāmu va rahmatullāhi va barakātuhu.

The kind words which have just been spoken to me have touched me very much, and I thank you heartily for the welcome which you, Members of the Lajna Amāillah, Qadian, have given me in your midst.

I am most thankful to Allah, that He has allowed me to come to Qadian, the place where the Promised Messiah (peace and the blessings of Allah be with him) lived, and preached to the world pure, unadulterated Islam; where so many saintly Muslims have lived and are living still and where the very air exhales piety and saintliness.

All on my way up from Colombo, everybody has said to me kind words and done to me deeds of real charity and love, but in Qadian the kindness came to a climax, and I assure you that the reception at the railway station will never be forgotten by me. That group of ladies, those long rows of gentlemen, the Boy Scouts, shouting the "Ahlan va sahlān va marhabā," and all those students, from the eldest to the youngest, standing outside, crying their "salaam" to me, will ever be engraved upon my memory, and the recollection of it even now makes me cold with excitement.

For all this I am very thankful to all my Brothers and Sisters, and in the first place to our Khalifatulmasih, who has been so very kind as to send Mufti Sahib all the way to Colombo to bring me to Qadian; needless to say, that also to Mufti Sahib himself I am grateful, for his having been willing to undertake such a very difficult journey on my behalf and for looking with so great care after my comforts all during that long journey.

All this great kindness I do not merit, but I pray Allah that He may help me in becoming worthy of it one day. It is my intention, as you know, to study here in Qadian, the Headquarters of our Movement, our religion more thoroughly and to live, with Allah's help, the perfect life of a true Muslimah.



1929.

MISS HIDAYAT BUDD AT QADIAN.

281

I should be very happy if you would allow me to become a member of the Lajna Amāillah, and I give you the assurance that, with Allah's help, I will do all that will be required of me, to the best of my ability.

Already I have met with some of the difficulties described by you and I am sure that in the long run more will present themselves to me; but is there on this earth a place where we enjoy perfect happiness and no difficulties and troubles whatever? The other day I passed by the room of the Sumatra students, in the Ahmadiyya Boarding-House, and there on the wall I read to my pleasant surprise a few Dutch words: "Geen Rozen zonder doornen," which means "No roses without thorns." Very right is indeed the maxim which the Sumatra students had painted there. The most beautiful rose, whose fragrance we enjoy and the sight of which is a delight for the eye, has thorns as well. In the same way the blessed place of Qadian, which I consider as the Terrestrial Paradise, may offer difficulties and troubles. I pray that Almighty Allah will allow me to enjoy fully all the good that Qadian offers to me and to endure with patience that which may be my lot in the difficulties.

There is still one thing, which I would request you. I am here a stranger; I was brought up in entirely different surroundings, under entirely different customs. Your customs for a great part are as yet unknown to me and consequently I fear that during my short stay here I may have acted already often against your customs, thus hurting you perhaps more or less. My request to you is, that you kindly have patience with me in this respect and that you will not consider my acting otherwise as unwillingness on my part, but that you may be convinced that all this is either due to my ignorance of your ways, or to my inability. I cannot finish this answer without thanking you, my dear Sisters, for the present which a few years ago I received from you, namely the *Burqā*. This dress, which you made for me, is now with me in Qadian; as soon as the weather is somewhat cooler I hope to be able to wear it; my country is a very cold and exceedingly chilly one and so I hope that you will excuse my not wearing the burqa now, considering the present heat, to which I never before was accustomed. However, I am for the present wearing the veil, which serves the same purpose. I am only a few days here yet, but from what I have seen of the climate and the conditions, I believe that I will be able to adapt myself to the way of living at Qadian and will be ever happy here.

Thanking you once more for your prayers and friendly words of welcome, I am,

Yours in Islam,

HIDAYAT.



## The Ex-King of Afghanistan.

(MAULVI SHER ALI).

The downfall of the the ex-king Amanullah is one of the saddest and most dramatic events in the history of the world. He was evidently a great well-wisher of his country and was anxious to make it strong and civilised. To make his people powerful and enlightened was a passion with him which led him to quit his country two years ago and sail for the West so that he might tour in the principal countries of Europe and study Western civilization with a view to introducing reforms in his own country. After visiting France, England, Germany, Russia and other European countries where he was accorded a cordial reception worthy of a great king, he returned to his kingdom, resolved to carry out his scheme of reforms which he had formed as a result of his tour. But in doing so, he made two mistakes which proved fatal. In the first place, he mistook certain things for reforms. For instance, for the uplift of his country he thought it necessary that his people should resemble the Europeans in their outward appearance also—a policy which went a long way to provoke his subjects against him. If he had acted wisely, he might have dispensed with the measures relating to this phase of his reforms, without prejudice to his real purpose. The other mistake which he committed was that he was over-hasty in introducing his reforms. He was eager to enforce his full programme immediately. Both these mistakes proved ruinous for him. His people revolted against his reforms and there were risings in certain quarters. A man of humble origin, with little or no resources, made up his mind to deprive him of his throne. He collected together a band of willing followers, marched upon Kabul and took it. King Amanullah had to take refuge in flight. His brother, too, in whose favour he had abdicated, surrendered to the "son of the water-carrier." While at Kandahar, Amanullah made another bid for the throne, but failed. Being defeated, he hurriedly fled to British territory, and requested British authorities to convey him and his fellow-refugees to Bombay, from where, he, accompanied by a small party including his wife Souriya, and his aged mother, sailed for Italy, with tears in his eyes. It was by this route that only two years ago he had gone forth on his European tour. Then he was in the height of his power and glory, now he was going on exile. What a fall! We pity Amanullah; we feel sorry for him and we feel sorry for his kingdom also. His fall is indeed a great blow to the secular Muslim power in the East.



Amanullah's fate teaches us a great lesson, which I cannot refrain from mentioning here. Before he ascended the throne, the Ahmadiyya Community in Afghanistan was subjected to cruel persecution in that country. A leading Ahmadi, named Sahibzada Abdul Latif, who was a man of great learning and sanctity and occupied a high position in the Durbar of Kabul, and had had the distinction of performing the coronation ceremony of Amir Habibullah Khan, was stoned to death at Kabul by the order of the very Amir whose coronation ceremony he had performed, for the only reason that he professed the Ahmadiyya views and rejected the doctrines of Ghazi Mehdi and Jihad as interpreted by the present-day Muslims. Sahibzada Abdul Latif had a large number of followers and friends in Afghanistan to whom he had explained the truth of Ahmad's claims and who had therefore accepted Ahmad. But they either kept their faith secret through fear of persecution or migrated to the adjoining British territory or to Qadian, the Headquarters of the Ahmadiyya Movement. When Amanullah became king, he granted religious freedom to Ahmadis and issued orders to the provincial rulers that Ahmadis should not be molested. His Foreign Secretary, in reply to a representation from Qadian, gave the assurance that members of the Ahmadiyya Community in Afghanistan had been granted full religious liberty. Such a declaration on the part of King Amanullah infuriated the fanatical Afghans against him, and the result was that he was declared to be himself a Qadiani, i.e., a follower of Ahmad of Qadian, and consequently there was a tribal rising against him in Khost. The course which King Amanullah followed to quell this rising was unworthy of a liberal-minded monarch. Instead of telling his people that he was not an Ahmadi, but that he had given religious liberty to his Ahmadi subjects, because, as a just monarch, it was his duty to do so, he tried to demonstrate to his subjects the fact of his not being an Ahmadi by arresting a number of Ahmadis and ordering them to be stoned to death in Kabul. He tried to appease his subjects by sacrificing at their altar three innocent Ahmadis, but by so doing he excited against himself the wrath of God; therefore, although we are sorry for the fate which has befallen him, yet it does not come to us as a surprise. How much better it would have been for him if he had nobly and faithfully kept his pledge to the disciples of the Promised Messiah and refrained from shedding their blood. If he had done so, God would have certainly helped him against his enemies and made him prosper. When we think over the circumstances under which he met his fate, we clearly see that he was not only deserted by his subjects whom he had sought to propitiate by immolating three



of his Ahmadi subjects on their altar, but he was also deserted by God, and his sad fate is a lesson to all who would ponder. The disciples of Ahmad are the lambs of God, and anybody who would think of molesting them should call to his mind the fate which has befallen Amanullah. The name of Amanullah would certainly go down to posterity as that of an unfortunate monarch who called down on himself the wrath of God by slaying innocent disciples of the Promised Messiah. How would one wish that he had realised the cause of his downfall and repented, that God might have mercy upon him, for God turns to those with mercy who repent.

## The Object of Man's Life in this World and the Means of its Attainment.

(By THE PROMISED MESSIAH).

It is needless to say that different men have, on account of their superficial views or narrow-mindedness, set before themselves different objects generally limited to a gratification of the low desires and pleasures of this world. But Almighty God has in His Holy Word declared a higher aim of man's existence. Thus the Holy Quran says, "I have not created the *jinn* and the men but that they should know Me and worship Me." (Li. 56). The real object of man's life, according to the Holy Quran, is therefore, only a true knowledge and worship of God and a total resignation to His Will so that whatever is said or done is said or done for His sake only. One thing, at least, is plain, and that is that man has no choice in the matter of fixing the aim of his life. He does not enter the world or leave it as he desires. He is a creature, and the Creator who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals has also assigned an object to his existence. A man may or may not understand it, or a hundred different motives may hold him back from it, but the truth is that the grand aim of man's life consists in knowing and worshipping God and living for His sake. Almighty God says in the Holy Quran, "Verily the religion which gives a true knowledge of God and directs in the most excellent way of His worship is Islam." (iii. 17). "Islam responds to and supplies the demands of human nature, and God has created man after the model of Islam



and for Islam, i.e., He has willed it that man should devote his faculties to the love, obedience and worship of God. It is for this reason that Almighty God has granted him faculties which are suited for Islam." (xxx. 29). We cannot enter into a detailed commentary of these verses here, beyond making a few remarks upon the wonderful aptitude of the faculties of man for Islam. The external and internal endowments of human nature give us clearly to understand that the highest object of their creation is the love and worship of God. True happiness, which is generally admitted to be the goal of life, is not attainable through the diverse pursuits which men follow, but only through God. Not all the felicities which this world can bestow can afford a relief from the gnawing grief which attends a man's last moments upon this earth. The richest millionaire, the highest official, the most successful merchant, the greatest king or the wisest philosopher does not possess contentment of mind and departs from this world a prey to poignant regret. His heart upbraids him for his absorption in worldly cares and his conscience judges him guilty of the employment of deceit and unfair means to attain success in his worldly affairs.

Take the question in another light. In the case of the lower animals, we see that their faculties are so made as to render them unable to serve a higher purpose than a particular one, and they cannot go beyond a certain limit. This leads us to the conclusion that the highest limit which the faculties of a particular animal can reach is also the highest aim of its creation. A bullock, for instance, may be used to furrow the ground or draw water or for loading, but with its present faculties it can serve no higher purpose. This is, therefore, also the aim of its existence. Judging man in the same manner, we find that of all the faculties which nature has bestowed upon him, the highest is that which awakens him to a search after God and encourages him to the noble aspiration of losing his own self in the love of God and completely submitting himself to His will. In the requirements of his physical nature the lower animals are on a level with him. In art some animals display more skill than human beings. Even the bee produces honey from the juice of flowers with such an exquisite skill that man has failed with all his genius to show anything like it. The perfection of man, therefore, does not consist in these matters, but in something else. It consists in the excellence of his spirituality, in his union with God. The true object of his life in this world is, therefore, that the window of his heart should be opened towards God.



## Book Review.

"ISLAM: BELIEFS AND INSTITUTIONS," by Henri Lammens, S.J., Professor of Arabic at St. Joseph's College, Beyrout. Translated from the French by Sir E. Denison Ross, Director of the School of Oriental Studies, London. (Methuen, 8/6).

This book, originally written in French, by a distinguished French orientalist, has been translated into English by one of the ablest of living English orientalists, and this fact alone testifies both to the value of the original and the high standard maintained in the translation.

As the title indicates, the book is in the nature of a manual, incorporating in one handy volume a readable account of all the various sides of the Muslim religion. As becomes the author, the treatment of all the subjects is scholarly. The details are well chosen and their presentation throughout is clear and concise. The opening chapter contains an account of pre-Islamite Arabia, and covers, in 24 pages, the geographical features of the peninsula, as well as the ethnological, social, cultural, economic, political and religious conditions before the advent of Islam. This is followed by a biography of the Holy Prophet which covers in 13 pages both the Meccan and the Medinese periods. Five other chapters are successively devoted to the Quran, the Tradition, the Sects of Islam, and the modern Reform Movements such as the Ahmadiyya. A comprehensive list of topics like this is obviously hard to handle, and it is to the credit of the author that nowhere has he allowed his exposition to be either superficial or uninteresting.

Muslim readers would naturally ask: What is the author's general attitude towards Islam? It must be said, in answer to this, that Professor Lammens is quite obviously not of those who would make any statement about Islam which they know to be wrong, nor of those who would rely on second-hand knowledge for their exposition of it. But neither is he of those who would take pains to ascertain what may have been said by Muslims



themselves in regard to matters the traditional Christian account of which, if uncorrected by Muslim criticism, would be seriously faulty. This is not the place—and I am not the person—to point to all those instances in his exposition in which inadequate account seems to have been taken of Muslim criticism. One instance, however, may be referred to. In presenting the Christology of the Quran, Professor Lammens repeats the usual Christian observation that Mary the mother of Jesus is “confused with Mary the sister of Moses and Aaron.” People like Rodwell have called this an anachronism, and Professor Lammens, too, appears to suggest something like it. Now it has been pointed out by Muslims (e.g., see “Jesus in the Quran,” by Mr. A. R. Dard—this journal, No. 11, 1928) that words like *ukht* and *bint*, i.e., sister and daughter, in the Arabic language, equally as in the Christian scriptures, are sometimes used very broadly, signifying not the immediate blood relations popularly so understood, but also more distant relations, and descendants of greatly more remote connection. The description of Mary as the sister of Aaron, is particularly appropriate, considering that in the New Testament, Mary has been called the cousin of Elizabeth, and it has been said of the latter that she “was of the tribe of Levi and of the lineage of Aaron.”

In this same connexion, Professor Lammens refers to the Quranic description of Jesus as “the Word” of God and regards it as reminiscent of the Logos of St. John, which again is not fair, for the Quran describes all the prophets figuratively as the Word of God. Similarly “the Spirit of God” is spoken of as descending not exclusively on Jesus, but on all prophets, including the Holy Prophet Muhammad, and even on the humbler believers, the followers of the prophets (xl. 2, xlii. 5, and lviii. 3).

This instance which I have singled out to show that the author might have taken more pains to incorporate in his exposition the Muslim point of view, is not the only one; nor is it, by any means, the most important. One may also say that the author's judgments about certain leaders of Islam are—probably unwittingly—quite unfair. The Founder of the Ahmadiyya Movement, for instance, is described as an aspirant to the title of Mehdi who, like other aspirants, exploited the *hadith* which “announces



the appearance of a restorer of Islam at the dawn of each new century." It is a pity that Professor Lammens has thus capitulated to a popular account of Ahmad, but he would perhaps have seen his error if he had asked whether it would be fair to describe, say, Jesus as "exploiting" the Jewish expectations of a saviour. If such a description is unfair in the case of Jesus, equally is it so in the case of Ahmad; and if Professor Lammens must discriminate in this behalf, he must also say why?

Except for such shortcomings, the book, as has been said before, is both useful and sympathetic. It is not at all aggressive, and is in fact symptomatic not only of the interest of the western peoples in Islam, but also of their willingness to understand it.

A minor point, but well worth noting, is the author's use of the French term "scripturaire" for *ahl-al-kitab*, commonly rendered as "people of the Book." Sir E. Denison Ross regards the term very convenient and has rendered it by the word Scripturary.

The book is furnished with an exhaustive and classified bibliography embracing works on Islam in Arabic and all the European languages. There is also a general index as well as a special one to facilitate reference to the Quranic verses quoted or expounded.

M.A.

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The following books have been received for review:—

"THE PRIMITIVE CHURCH," by Burnett Hillman Streeter.  
(Macmillan & Co., Ltd., London. 1929. 8/6 net).

"SWAMI DAYANAND: A CRITICAL STUDY OF HIS LIFE AND TEACHINGS," by F. K. Khan Durrani B.A.  
(Re. 1/4/-).

"THE BHAGAVADGITA: A CRITICISM," by F. K. Khan Durrani, B.A. (Tabligh Literature Society, Lahore. Re. 1/-).

"ST. PAUL," by the Rev. A. R. Whitham, M.A. (Rivingtons, London. 12/6 net).

"THE ARAB'S PLACE IN THE SUN," by Richard Coke.  
(Thornton Butterworth, Ltd., 15, Bedford Street, London, W.C. 21/- net).



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**MUNIR EFFENDI UL HASNI.**  
Amir of the Ahmadiyya community of Damascus.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

In the name of Allah, the most Beneficent and the most Merciful. We praise Him and invoke His blessings upon His Prophet, the exalted one.

*"A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."*

## Notes.

### Communal Strife in India.

Momentous issues are at stake in India. The question of its future political Constitution is under serious consideration, but, unfortunately, even at this critical period in India's history, the feelings entertained towards each other by its two important Communities, viz., the Hindus and the Muslims, are far from satisfactory. Since the Muslims are the weaker and the more backward of the two, it is obviously necessary that before the country is invested with a larger measure of self-government, which will bring the majority Community into power, the latter should reassure the minorities that they would receive a fair and sympathetic treatment. The advice, therefore, which was given by the Viceroy of India some short time ago, that before they can reasonably expect advance, the Hindus should win over the confidence and good will of the Muslims and other minorities was most opportune and invaluable, but would appear to have unfortunately fallen upon deaf ears, as we regret to observe that Hindu leaders have shown no indications of benefiting by it.

Significant instances of the sort of feelings which prevail among these communities are furnished by certain recent events



which have occurred in the province of the Punjab. At a village called Zafarwal, the small community of local Muslims is being prevented by the Sikh population from giving out the "call for prayers" which, according to Muslim faith, must precede the daily prayers. Appeals so far made both to Government and to the common sense of the aggressors have proved fruitless in bringing about an improvement. Many of our readers will, perhaps, wonder at such events in the present days of enlightenment and religious freedom; but however foolish such action may be, it is being pursued by people who should know better.

Another and a more flagrant case of aggression is furnished by the recent destruction of a slaughter-house, by a mob of Hindus and Sikhs, at Qadian, the headquarters of the Ahmadiyya Movement. The spirit of intolerance and of readiness to have recourse to brute force exhibited by those communities in trying to enforce their likes and dislikes upon a people with a fundamentally different outlook, the contemptuous disregard of other people's genuine rights and requirements, which are the root cause of this lawlessness, cannot be expected to have a reassuring effect on the Muslim mind. Qadian is a small town, ninety per cent. of whose inhabitants are Muslims. The population of Qadian has swelled very rapidly during recent years, due entirely to the increase of Muslim immigrants and settlers. As was only natural, the economic needs of the small town have developed correspondingly. The demand for beef, among other things, has been increasing enormously until it has now become a most pressing need, due very much to its cheapness as compared with mutton. No beef shop has hitherto existed in the village, and people were forced to purchase their requirements from neighbouring villages and towns where beef was sold. According to law, before beef could be provided and sold at Qadian, a special license for the purpose had to be obtained from Government authorities. This license was duly applied for, and the District Magistrate, after long and careful consideration, granted it. The Municipal Committee of the town thereupon built a slaughter-house for the purpose, at an adequate distance from the town and on the opposite side to that in which the Hindu quarter is situated. It must be explained here that all these irksome restrictions are necessitated by the fact that Hindus look upon the cow as a sacred animal and are therefore distressed to see it killed. But while the Hindus of Qadian were satisfied that the erection of a slaughter-house would not injure their feelings and had accordingly acquiesced in the grant of the license, the Hindus of far and away places thought otherwise, and began



to incite and inflame the Hindu and Sikh inhabitants of other villages to rise in protest against the slaughter-house at Qadian. It must be observed here that, according to their religious teachings, the Sikhs have no reason or authority to hold the cow in veneration and their leaders have time and again boldly affirmed this view, yet the ignorant among them were prevailed upon to join the Hindu mob which proceeded to Qadian to demolish the slaughter-house.

The police had received timely notice of the intended assault, but did not take adequate measures to prevent it. A sub-inspector with a few constables reached the scene of the outrage and witnessed the whole drama with his own eyes, but was powerless to either prevent the outrage or to make any arrests on the scene. The attitude adopted by the large Ahmadi population of Qadian on this occasion was highly commendable and a clear proof of their peaceful intentions. The slaughter-house was public property and His Majesty's police were there to defend it. While the Ahmadies held themselves in readiness to help the police if called upon to do so, or to defend their own honour and property if the rioters, in their exultation, had marched into the town to attack them, they did not come out to oppose the Hindu-Sikh raid on the slaughter-house. It is needless to comment on this regrettable episode. The facts are clear and speak for themselves. The fine example of law-abiding citizenship and admirable self-control, in spite of extreme provocation, set by Ahmadies is worthy of all praise. The defiance of authority and the breach of law by the other side is equally reprehensible. What is more regrettable than even the occurrence itself is the attitude of the Hindu press and Hindu leaders. The former is doing its utmost to justify and even applaud the action of the mob, and the latter have maintained a complete and convenient silence on the subject, as if nothing wrong, worthy of notice or remark, has happened, while the entire Muslim Community of the Province is extremely indignant at what they regard as an open challenge thrown to them by the Hindus.

The action taken by Government after the outrage has been extremely weak and unsatisfactory. Instead of trying to re-establish Government prestige, to which the mob action gave a rather severe blow, the local officials seem to have been over-awed by the law-breakers and to be doing all they can to appease them.

The license for the slaughter-house issued by the District Magistrate was withdrawn by him on a fantastic ground, and his



superior officer, the Commissioner, has been engaged on hearing an appeal against the issue of the license, during which he has given serious cause for complaint to the aggrieved party and to have laid himself open to severe criticism by his gross incivility to Muslims and by his partial conduct towards the aggressors. All this is highly regrettable and calls for the immediate and serious attention of the higher authorities.

## Sir P. C. Roy on Islam.

In his speech in the meeting at the Albert Hall, Calcutta, held on June 2, to celebrate the Prophet's Day, Sir P. C. Roy, the famous social reformer, of Bengal, said:—

"Islam is the most democratic of religions. It teaches universal brotherhood, peace and toleration and promotes service to humanity. It is this spirit of toleration which we need most in India at this critical juncture when we are being torn to pieces by communal faction and political differences."

## Sexual Morality.

The following passage occurs in the *Times'* remarks on the Registrar-General's Statistical Review of "England and Wales" for 1928 which has just been issued by H.M. Stationery Office:—

"The number of illegitimate births was 29,702, or 45 per 1,000 total live births, a slight increase over 1927."

Considering the general disinclination to produce children which admittedly prevails in this country and the wide knowledge that people commonly possess of birth control facilities which now exist and are within easy reach of those who would use them, the extent of illegitimate births which took place in spite of the aforementioned factors would appear to reveal a deplorable state of sexual morality that should receive serious attention.

## Church and State.

The following description of a "Scene" in a Cathedral which appeared in the *Times* of 7-10-29, under that caption, will be read with interest:—

"Several men were forcibly ejected from Truro Cathedral at the 10 o'clock celebration of Holy Communion yesterday morning in connexion with an attempt to protest against the use in the cathedral of the Prayer-book of 1928. The Bishop (Dr. Frere) was celebrant, and during the prayer of consecration, Mr. John Henry Duckham, of Tuckingmill, accompanied by two brothers, Mr. L. Fowler and Mr. K. Fowler, ascended the chancel steps and Mr. Duckham began to read a protest. A vergier hurried up, took away the written protest, and attempted to



remove Mr. Duckham. The others, who also had copies of the protest, began to read it, but all three were removed from the chancel shouting and protesting that the service was illegal. After a struggle they were forced out of the cathedral and in the tussle Mr. Duckham was either pushed or fell full length on the floor leading to the exit. There was a good deal of excitement, but the service was not interrupted. A copy of the protest which they tried to read stated, 'The action of Dr. Frere of Truro, in ordering the use of the said Prayer-book, is an open defiance of the decision of the House of Commons and calls for immediate inquiry if the authority of representative government is to be maintained.'

The use by the Church authorities of the Revised Prayer Book after its forceful rejection by the House of Commons last year appears to us to be unwarranted and the protests against it from people whose representatives voted against the Revision to be justified. One can sympathise with the feelings of those who advocated or supported the revision, but so long as the Church is affiliated to the State, it must bow to the ruling of the Parliament, and should not try to go behind that ruling.

## Place of Woman in Human Society.

Of all the social problems which were given rise to by that catastrophic upheaval in human affairs, the Great European War, the most embarrassing and baffling, the one that has, for full one decade, defied all solutions, is what is generally termed as the woman-problem. Social reformers in all lands differ as to what woman's real place in human activities is and in what manner she can best contribute her share towards the growth and development of human society. The modern woman has steadfastly refused to remain satisfied with the degraded position which, she thinks, is accorded to her by man. Her outlook on life has changed. Her vision has widened. Her views and ideas have undergone a radical transformation. She has cultivated new habits, new manners, new tastes. She is out to improve her lot. Her ambitions and aspirations have arisen. She is no longer contented with the homely pleasures of the home and hearth. She is out to gather new experiences, to do all what man does, to explore all avenues of human activities. In short, she is determined to weather the strife, stress and storm and face the pitfalls and perils of life, unaided, unhelped, unguided, unled. She has come even to strongly resent the use about her of phrases and words such as "weaker sex" and "bundle of emotions," etc., as they, according to her, imply an inferior status, a derogatory position. She plays hockey and football. She swims channels, pilots aeroplanes, captains ships, motors round the world, enters parliaments and fills pulpits. She has ceased to play the second fiddle to man. She has become, as it were, the mistress of her own destinies.



Such is the woman of to-day. She believes she has come to her own. Who can grudge her this newly-acquired status? But it is possible that by fulfilling the programme she has set before herself in life she may lose her highest vocation in life. If she fulfils her programme at the cost of that vocation she will do a great disservice to herself, an equally great disservice to humanity and family life. She may be a thousand and one things. She may aspire to anything and enter any walk of human activities, but she must not forget her real avocation. She is pre-eminently a mother and a wife. To be a mother and a wife does by no means involve any inferiority of status, just as to be a father and a husband implies no superiority of position. Physically and temperamentally man and women vastly differ from each other. Nature has, therefore, allotted to them quite different duties. Man is primarily entrusted with the task of earning livelihood for his family, woman with that of bringing up of the children and management of the household. If man has led armies to victories, has founded empires and builded nations and has delved into the depths of nature and has fathomed its secrets, woman has given birth to all these great commanders, builders of nations, discoverers and inventors, and they learnt their first lessons in bravery, courage, enterprise, social service, self-abnegation and self-sacrifice at the feet of woman. Who can say that the one occupation is higher and nobler than the other? Why should, then, woman be anxious to do what man has to do, very often quite reluctantly, impelled only by a sense of duty, passes our comprehension. Most of the activities in which woman now finds the delight of her heart, are unnatural for her and even tend to dislocate the existing social order. Fall of birth rate, foolish, harmful and unnatural birth control, frequency of theatres, cinemas and dancing halls, breaking up of homes and destruction of family life, have been the results where woman has forgotten her own vocation and has taken to that of man. Even a hurried glance over the social conditions at present obtaining in the West proves our contention.—“Sunrise,” Qadian.

## Erratum.

In the “Review” for September 29, in the first line of the inscription under the Frontispiece and also in the “List of Contents” on the title page, after “Allāmah Hāfiz Raushan” add the word “Ali,” which, it is regretted, was left out by printer’s error.



## Recent Troubles in Palestine.

(S. NIAZ).

Commencing from the latter part of August down to the end of the second week in September, papers have been full of accounts of recent disturbances in Palestine. Graphic accounts of the "massacre," "the heartless slaughter of horrified and helpless Jews," of "free rein given by the Arabs to their deep-laid tendencies for raids and loot," and a score of other similar tales of bloodshed and of woe, have followed each other in quick succession until the impression left by them has become a bloody picture of Arab fanaticism run amok, butchering indiscriminately the passive, unresisting Jews. Jewish agencies and Zionist organisations all over the world have taken up the cry; meetings have been held and resolutions passed protesting against and condemning the unheard-of atrocities, and calling upon the Mandatory Government to stand by its solemn pledge of founding a National Home for the Jews in Palestine and to see that all the implications of that sacred promise are fulfilled, no matter what the wishes of the inhabitants of the country may be. Some papers, while analysing the causes of the disturbances, have sought to make out of them a case for maintaining a strong military force in the country because they argue that this step is the only sure and adequate safeguard against a recurrence of similar trouble at any future period. Others have considered it a necessary duty on their part to remind Great Britain that she undertook to hold the Mandate as a sacred trust of international importance placed in her hands by the League of Nations. That similar troubles have occurred frequently during the past few years is held by them to denote clearly that the Mandate is a necessity and that it cannot be relinquished without serious harm to the interests of the Minor Communities.

We have no intention of contesting these views here. The riots are a fact which, however regrettable and deplorable, still remains a hard reality. But there is one thing that we wish to say. The picture of the disturbances that has been presented to the public by the Press is only a one-sided view as the result of the impartial investigation into allegations regarding the mutilation of



corpses has conclusively proved, and even as such as exaggerated one. In their condemnation of the atrocities, the writers have well nigh lost sight of all the extenuating circumstances and, in their search for the causes which led to these regrettable incidents, they refuse to go deep enough to strike the root of the trouble. As sincere well-wishers of the British Empire, we earnestly hope that this will not be the attitude of the British Government. It is a fact that taking undue advantage of the policy of encouraging and stimulating Jewish immigration into Palestine, adopted by the Mandatory Government, the Jews have considered the time ripe for demanding additional privileges, and they began by attempting to strengthen their claims upon the site of the Wailing Wall. The wall itself and the adjoining land have been in the possession of Muslims for centuries. Up till very recent years the Jews have been quite content with the privilege, extended to them by Muslims through a spirit of courtesy and broadmindedness, of being allowed access to the Wall, so that on certain occasions they may come there to weep and pray. But owing to the spirit of self-assertion, bordering almost on arrogance, that has followed the Balfour Declaration as a necessary result, they have begun to claim the right to erect a partition to separate their women worshippers from men, to be allowed to install electric lights, and to leave benches and chairs on the spot to be used when they come to pray. They, on one occasion, actually erected a wooden partition, in spite of the orders of the Government to the contrary, and when asked to remove it, they replied by saying that it was their Sabbath and that they could do no work on that day. The Government itself had to remove that partition, whereupon a terrible hue and cry was raised because the wooden screen, made sacred by being put near the Wailing Wall, had been desecrated by the profane hands that the Government sent to remove it. On another occasion, the Jews obtained permission from the Government to hold a meeting of protest at the site of the Wailing Wall, after giving a pledge that the meeting would not comprise any Zionist demonstrations. The meeting was held and once again, despite Government orders to the contrary, the Zionist flag was hoisted on the occasion. The fact that the Jewish tendency to assert themselves has developed into arrogance towards the Arabs and the consciousness of their power, as a result of the Balfour Declaration, has emboldened them to defy the clear orders of Government officials, has been quite lost sight of in the pious zeal displayed in condemning Arab outrages. Similarly, the fact that the Jews are trying to strengthen



unjustifiably their hold upon the Wailing Wall and the adjoining site, which both are the property of Muslims, and that the authority of the Government on two occasion failed to have weight or prestige enough in the eyes of the Jews to make them submit to it, does not seem to have been clearly grasped. This attitude of the Jews, with all its implications, is the root of the troubles, and in the light of these facts it cannot very well be said that the fault lies entirely on the Arabs' shoulders.

We are not against the maintenance of adequate military forces in the country; we sincerely wish for peace and quiet in every part of the British Empire and our desire is not less sincere than that of anyone else. Adequate military strength is very useful and very necessary for the maintenance of law and order. But to let disaffection generate and germinate, particularly when it is caused by genuine and real grievances, and to rely on military strength for maintaining order, is but poor diplomacy and bad statesmanship.

The Arabs are well within their rights if they desire that Great Britain should stop the Jewish immigration into their country. The fact that Palestine, in some remote times, more than two thousand years ago, belonged to the Jews, is no reason why to-day they should be thrust upon a population who had no hand in turning them out and to whom their presence is far from welcome.

As to the view that the trouble has occurred in Palestine because of the scarcity of troops in the country, it must be borne in mind that the 1921 trouble broke out in spite of the presence of 12,000 troops in the country. This shows that the presence or absence of troops does not very much count one way or the other. The causes lie deeper, for instance, in the smouldering discontent against the influx of Jews into the country and the consciousness of power and influence possessed by the Jews in Palestine and their consequent arrogant demands, which seem to be part of a well-considered Jewish national programme.

That the present policy of Great Britain concerning Arab lands is a very ill-advised one is a fact that is beginning to occur to English statesmen themselves, and it is to be hoped that a better understanding between the Jews, the Muslims, and the Mandatory Government will be the result of the lessons each has to learn from the disturbances.



## A Miracle of God.

(Maulvi Sher Ali).

Ahmad, the Promised Messiah, passed away on the 26th of May, 1908, and on the occasion of the Annual Gathering of Ahmadies in December, 1907, which was the last gathering in his life-time, he thus addressed his disciples:—

First of all, I offer my thanks to Allah, who has guided the hearts of you all to the true path, although thousands of Muslim priests are busy representing me as *Kāfir* and as the Anti-Christ. It is a Miracle of God that notwithstanding violent opposition and bitter persecution the number of my followers has been steadily rising, until they now number more than four hundred thousand. It is really a great Miracle of God that although a host of opponents are striving day and night to put an end to this Movement and spare no pains to bring about its utter destruction, yet God means that this Movement should prosper, and it is actually prospering, and the enemy, notwithstanding his worst efforts, is unable to do it any harm.

Do you know the reason of this?

The first reason is that when God raises a man for the reformation of mankind, that man is bound to prosper and none can prevent it. Those who oppose him perish; they are humbled; they are powerless; their efforts come to naught. None can stand in the way of him who has been really deputed by God; for he acts according to His will, and if it be supposed that anybody can thwart the will of God, this means that he can prevail against God Himself; but bear in mind that no one has any power to prevail against God.

The second reason is that concerning the people that are now present in this assembly, God had prophesied about 30 years before, at a time when none of those who are now gathered here ever thought of visiting Qadian. The word of God containing this prophecy is to be found in the *Barāhin-i-Ahmadlyya* which was published in Arabia, Persia and India (published in 1880-1884). No Hindu or Christian or Jew or Mussalman can deny this prophecy. Maulvi Mohd Husain of Batala, now the greatest enemy of the Movement, who published a review of the Book, knows that whenever he came to Qadian, he always found me



alone. The prophecy published in the *Barahin* is truly a great prophecy. The substance of what God revealed to me is: "Though thou art now alone, yet there shall come a time, when people will come to thee in troops." Some provision was to be made for the accommodation of the promised visitors. So God said: "*Yatika min kulli fajjin amiq.*" ("There shall come to thee presents of money and other gifts from distant places.") Then God commanded me, saying, "*Wa la tusair li khalqillah.*" ("Be not discourteous to the creatures of God who will visit thee in large numbers.") God informed me of crowds of men coming to Qadian, at a time when this place where the visitors are now gathered was desolate like a jungle. The people of this village know, as also the residents of Amritsar and Lahore, that I was absolutely alone and that this place was utterly desolate.

What miracle, I ask, can be greater than this? The way in which the prophecy contained in the *Barahin-i-Ahmadlyya* has been fulfilled is a proof of God's power and of the assistance which He vouchsafed to me. Who is there who can say, and that at a time when he is leading an utterly obscure life, that there shall come to him thousands of men from distant places?

The miracle to which I have referred above is in every respect an established miracle. Only a bigoted man who is devoid of all faith can deny it. In case of religious antagonism men do not refrain even from lying, nay, they even look upon it as meritorious. Yet I challenge any Hindu to come forward and say on oath whether at the time when the above-mentioned prophecy was published anybody ever came to pay me a visit from any outside station and whether I used to receive any presents of money as I do now, and which now amount to thousands of rupees. Certainly not. Is it not then the work of God? If anybody should say that these events came to pass by chance, let him name some other similar event which occurred by chance in the same way. Like excuses are of no avail. But while giving a parallel, it would be necessary to show that the events had been foretold 25 years before their occurrence, and that they came to pass exactly as they had been foretold. If such a plain miracle be denied, then no other prophet's miracle can be accepted. If it can be shown that an impostor and a liar can forge a prophecy like the one which God has vouchsafed to me, I shall renounce my claims and relinquish my work and will accept as true the view that even a prophecy made under such circumstances and fulfilled in such a remarkable way can be no proof of one's truth.



Those who oppose truth always meet with failure. Their attempts to refute it only bring shame upon them. It is true that sometimes things that are about to happen are made known to certain individuals by means of dreams also, but such dreams may be dreamt even by scavengers and *Chamārs*\* and therefore ordinary dreams, even though true, are in themselves no evidence of the fact that the individual who dreamt them is really a prophet of God. But the prophecy to which I have referred above is such that it is impossible to find a parallel to it in the lives of others than prophets. Many Hindus of Qadian, particularly Lalas Sharmat and Malawa Mull, are witnesses to the truth of this prophecy. When they came to see me in those days when the prophecy was published, they always found me alone. But now crowds of men flock to Qadian, as had been foretold.

When I published the prophecy all men turned against me. The Maulavies and the Hindus made a common cause against me. The *Ulemā* issued pronouncements declaring that anybody who would meet me and my followers and give us salutations would become *Kāfir* (heretic). They carried their propaganda against me to such limits that they even waited on the roads to Qadian to prevent visitors from coming to see me. Yet in spite of all this opposition God's word was fulfilled. Now consider whether it is in the power of man to overcome all difficulties single-handed. I do not force anybody to believe in me. Let everybody think for himself and see whether what I say is true or not.

Even the opposition which was to be offered to me and also the end of it had been foretold in the word of God published in the *Barāhin-i-Ahmadiyya*. God had spoken to me, saying, "*Ya'-simukallāhu wa lau lam ya'simkannās.*" That is, "People will exert themselves to the utmost of their power against thee, but their efforts will be of no avail and I will show men that my word is fulfilled." And so He did. Now none can deny the truth of this prophecy except him whose heart is devoid of faith. A faithless man has no religion. Religion has its basis in truth. He who is not true has no religion.

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\* A class of people employed in the lowest form of manual labour in India.



## Some Popular Misconceptions About Islam.—1.

(S. NIAZ.)

It is a fact of common everyday experience that the same object presents vastly different pictures when it is looked at from different angles of vision or studied under, say, a bright or soft, or a red or green light. Another important factor that tones up the picture and enhances its beauty or gives it a look of glaring ugliness is the mental disposition of the observer towards the object he is looking at. Besides, irrespective of any readiness or lack of readiness to appreciate or depreciate a particular object, even the general frame of mind of the observer (the happy or dejected or irritable mood that he may be in) colours all his impressions. That is why the different portraiture of different persons drawn by historians and their narration of different events are so far from similar and, not infrequently, contradictory to each other.

Owing to this universal law, we find that the picture painted by Western historians of Islam is seldom true to the original in colour and detail.

The earliest information that reached Europe about Islam came either through the biased impressions of bigoted monks and pious pilgrims to the Holy Land or through the coloured stories brought by fanatical Crusaders. These sources can hardly be termed impartial and it has thus come about that a number of misconceptions about Islamic teachings and the early history of Muslims have become deeply rooted in the Western mind. It is true that owing to a spirit of broadmindedness, that is to some extent a happy characteristic of the modern era, and the independent research carried on by some fair-minded scholars, a slow and tardy justice is at last being done to Islam with respect to a few of these misconceptions. But in the case of a number of them lack of correct information and perhaps also to some extent, a lack of willingness to accept even when it is forthcoming, is distressingly great. Take the case of a very recent publication, "The Arab's Place in the Sun." Richard Coke, its author,



reveals himself in this book to be a warm and sympathetic friend of the Arab Muslims. The book itself seems to have been written with the one aim of making the British public realise that the Arab, in consideration for his services to the Allied cause during the War and the important bearing of his lands upon the welfare of the British Empire, deserves much greater friendliness from Great Britain than has hitherto been shown to him. About the value of Islam as a humanising and civilising influence also Mr. Coke has as fair and good an opinion as it is possible for any non-Muslim to have. But notwithstanding all these facts, the mind of an attentive reader will not fail to catch here and there a feeble echo of the old voices as well.

For instance on page 35 we read, "But on the other hand the Koran itself was not put together until after the Prophet's death, and almost certainly does not represent, in its present haphazard form, quite what he would have wished to have handed down to future generations as the sum of his revealed teaching. The book itself admits that Muhammad could forget the command of the Deity, as revealed to him by the Angel Gabriel; we may confidently assume that actual revelations were also, at times, forgotten by the little body of early disciples. In addition the compilers of the Koran included a mass of trivial matter, of purely contemporary interest, which we must assume that the Prophet himself, had he put the book together, would have suppressed. The truth seems to be that the Koran played a very small part in the scheme of things while its creator was on earth; it was only after that mighty voice was stilled for ever that there was a rush on the part of disciples to collect such evidence of his word as could be found to be genuine beyond dispute, which was reverently but illogically put together in the form which has puzzled commentators ever since."

A little further, on page 37 we read, "The failure of a Meccan delegation to the King (of Abyssinia), sent with the object of persuading him to hand over the (Muslim) exiles, drove the Kuraish to such bitter activity that Muhammad's composure broke down for once under the strain, and he publicly acknowledged the special position of certain of the more popular Meccan Goddesses under the designation of 'daughters of God.' For a while it seemed as if mutual agreement might be possible, but at the last moment Muhammad's conscience spoke clearly and he withdrew the revelation as the prompting of Satan."



It is in this way suggested that the Holy Prophet, in order to appease the outraged religious sentiments of the Quraish at Mecca and of the Jews in Medina and in order to draw them closer, sought to strike a clever compromise between his own teachings and the religious views held by the Jews and the Quraish even at the sacrifice of some of the principles which he taught.

Another remark, somewhat to the same effect, occurs on page 40, where we read: "In Medina itself, his most stubborn enemies proved to be the Jews, who refused pointblank to recognise his Mission; but, as usual, they proved incapable of supporting their hostility by force. Nevertheless their attitude had a profound effect on Muhammad, and led to drastic modifications of the new faith, away from its broad historic Semitic foundation and in the direction of local Arab Nationalism. Jerusalem was deposed from its position as the Kiblah or prayer point of the faithful and Mecca established in its place."

A little further on again: "On the main points of faith Muhammad was immoveable, but he was ready to compromise, as always, on inessentials. He did not look too deeply into a profession of faith, trusting to time to do its part; the Meccans must surrender the idols but they might keep the Kaaba and the blackstone. These concessions were shrewd strokes of policy and revealed Muhammad as a master of the human heart."

Another point which is not very much to the credit of Islam is that "There is a curious haphazard appearance about Arab history which tends to make it, full as it is of great personalities and enlivening incidents, dull and monotonous in general tone. Rarely is the scene lifted by the mighty sweep of great ambition, by the grandeur of human talent working on a vast stage; one misses the dreams of Alexander, the roads and laws of Rome, the continual political experimentation which makes the British Empire so fascinating a study." "They (the Muslim Arabs) were as much swayed by personality; as ready victims of tribal laws and customs; as restless and as lusty sons of nature; as energetic, as narrow-minded, as licentious and as vindictive as before." The Ansār "considered, not without some cause, that they had been somewhat indifferently treated by everybody, not excepting Muhammad himself." The friction between the Ansār and Mahājireen continued to increase and "soon even some of the companions, men like Zubair, Talha and Ali, who had for so long



stood so close to the throne and never had the chance to occupy it, were implicated in disloyal activities."

I do not mean to say that Mr. Coke is unduly antagonistic towards Islam. On the contrary, as I have said earlier, he is one of those active sympathisers of the Muslim political rights in the Near East who do not hesitate to speak the truth even when they have reason to believe that their utterances will bring them into disfavour in certain circles. His side remarks about the compilation of the Quran, the policy of clever compromise adopted by the Holy Prophet and the friction which is said to have existed between the Ansār and the Mahājireen, only show that the veil thrown upon facts concerning these matters by hostile critics, and historians of a class, who begin to surmise and write about things of which they know very little, is too thick even for a willing eye to penetrate through. Clear and conclusive evidence, however, of the most unimpeachable character is not lacking to prove that the Holy Quran was compiled in the form in which it has come down to us in the lifetime of the Holy Prophet and in strict compliance with the instructions given by him. The deposition of Jerusalem from the position of Qiblah and the establishment of Ka'ba in its place and the retention of the black stone also have reasons other than the desire to effect a clever compromise. About the dissensions also which began to develop rapidly after the death of Hazrat Umar, it ought always to be borne in mind that they did not spring out of friction that is alleged to have existed between the Ansār and the Muhājireen, for the simple reason that no such friction existed either during the lifetime of the Holy Prophet or during the time which we may call the period of his Companions.

In order to bring out the truth of the above statement, I propose to discuss each of these points a little in detail, as far as it is possible in a short article.

Taking the compilation of the Holy Quran first, I think it would not be out of place to examine the grounds on which the theory of compilation after the death of the Holy Prophet is based. The circumstance that has started scholars on the wrong track in this respect is that the different Suras which constitute the book are not found in the Quran in their chronological order. This fact has set them thinking, and instead of trying to find out the reason for the adoption of an arrangement based upon principles other than the chronological order, they at once started off



with the idea that perhaps the book was not put together by the Prophet himself. This theory seems to have gained complete possession of the minds of these scholars the moment the idea first occurred to them. Either through a disposition and readiness to credit anything likely to diminish the value of the Quran and thus create doubts about the truth of a religion against which there was a deep seated bias in their minds, or merely through a mistake, instances of which are very common in investigations of every kind, the possibility of there being a basis of arrangement other than chronological order has been entirely excluded from consideration. It often happens that the investigator, starting from a genuine clue, hastily springs to a wrong conclusion and, viewing the available evidence, in the light of this conclusion, he propounds a plausible but nevertheless a fantastic theory miles away from the truth. Some such thing seems to have happened in this case. It is difficult to say whether there was any conscious or deliberate motive in going off on the wrong track, or whether it was the result of a strong but hidden desire to bring discredit upon a rival religion and the consequent state of mind in which a man will hastily but honestly accept such remote possibilities as unquestionable facts which, but for the hidden desire in his heart, he would undoubtedly have discarded. The mistake may either be due to one cause or the other, or it may well be due to both. Or perhaps it may merely be an instance of an innocent mistake in deduction of the kind mentioned above. Whatever the truth may be about it, those who criticise the present arrangement of the Holy Quran start from the absence of chronological order and begin to surmise that possibly the different texts were collected together and arranged in book form after the Holy Prophet's death. This theory gains weight in their estimation when they find that the art of writing was not generally known in Arabia at that time and that the writing materials, such as parchment and paper, were very rare and not easily obtainable. The utterances of the Holy Prophet, they further argue, could not have been regarded of such vital importance by his followers at a time when he was alive and present among them in person as to make them undertake all the worry involved in procuring writing materials and keeping them ready at hand. When these critics, through their lack of proper understanding and insight into the meaning, fail to find the connection between different texts as they now stand, their theory becomes a firm conviction. This view is further strengthened by the fact that there is some mention made, in the Traditions, of the Holy Quran



having been collected and put together in the time of the successors of the Holy Prophet.

Summed up briefly, this is all that the upholders of this view have ever advanced in its support. All these arguments, however, are little more than assumptions which can scarcely stand the test of a little closer scrutiny. In the first place chronological order is not the only order in which the contents of a book can be arranged. If the date alone on which a piece is written is to determine its position in the whole work, the existing order of thousands of books of literature and history, and philosophy and the sciences will have to be changed because about them it is known that some of their parts were written earlier than some others by which they are now preceded. As a matter of fact there are very few books which adopt the chronological order in the arrangement of their subject matter. Are then the majority of books found in this world to-day all haphazard and random collections of different unconnected pieces and texts? Obviously not, because we find them linked together by a chain of continuity in thought and line of argument. The same kind of continuity of thought can be easily proved to exist in the case of the Holy Quran. The only difference is that the Holy Quran is a book remarkably small in bulk as compared with the vast range of its subject matter and the magnitude and immensity of the problems it has dealt with. This miracle of reducing and condensing a thorough and comprehensive discussion of a thousand delicate, illusive and intricate problems until it can literally be said to have been reduced to a nutshell, has been accomplished by an extreme brevity of expression which is throughout a characteristic of the book. Such vast subjects as the existence of God, the philosophy of good and evil, the purpose and meaning of life and the ways and means of attaining it, the social laws which should govern our dealings with our relatives, our neighbours, our friends and our enemies, the rights of the people upon the State, and the duties which the subjects owe to their Governments, the ethics and morality of intercommunal and international dealings, all these baffling problems are dealt with comprehensively within the compass of a few hundred pages. No wonder that the book is brief—so brief that to travel from the thought expressed in one piece to the thought expressed in the next seems almost like taking a long leap over some wide chasm in the line of thought. Yet the connection is invariably there, although the reader can only see it plainly when he intelligently and rationally interprets the passage and amplifies its meaning to cover all the implications contained



in it. It is an indisputable fact which every reader of books experiences to a more or less extent, that the mind and intellect has got to be trained on a certain line to be able to understand and follow the works of any particular authors from among the great Masters. When it is so even in the case of books, the authors of which spread out their ideas as much as they can in order to make them intelligible to their readers, how great would be the necessity to train the mind to be able to follow the line of argument and thought in the case of a book, so concise and brief in expression, as the Holy Quran. But its critics, instead of proceeding to study it in a way proper for a true understanding of its meaning, go through it once or twice as they would through a work of fiction or a book of poetry. This kind of reading may enable the reader to get at the meaning, without much trouble, in the case of ordinary books of philosophy or science or literature which often take hundreds of pages for the treatment of a single problem. But in the case of a book like the Holy Quran, which deals with hundreds of problems, which in view of their baffling nature may well be called the eternal riddles and yet is so small in bulk, a study of this kind cannot reasonably be expected to lead to any better results than would follow from a hurried and cursory glance through the pages once or twice. All the different Suras of the Holy Quran and the different texts in any one Sura are inter-related to each other, but the connecting link becomes visible only after deep and attentive study well worthy of a book of such serious import as the Final Scripture revealed to endure through the ages and guide mankind as long as the world lasts, ought to be.

As regards the assumption that the art of writing was not generally known to the Arabs of that period; that the writing materials were not easily obtainable; that the followers of the Holy Prophet cannot have attached enough importance to his utterances while he was alive and present among them to have taken the trouble to commit them to writing in the face of these difficulties, it ought to be remembered that the ground on which this assumption is based is extremely weak and misleading. The art of writing was known well enough to the Arabs of that time and the writing materials were common enough to enable them to produce written copies of such works of literature as were regarded by them to be of more than usual excellence and therefore deserving of preservation. The presence, at that time, of the "Saba'ul Mua'llaqāt," the seven world-famous poems of



pre-Islamic Arabia, in written form, is an undeniable historical proof of this fact. Moreover, to say that the followers of Islam began to regard the utterances of the Holy Prophet to be important enough to be preserved only after his death, is to confess one's own ignorance about the psychology of the early Muslims and their attitude towards the Holy Quran as it was being revealed piecemeal, and a host of other historical facts bearing upon the subject. Even if it were admitted for the sake of argument that men like Abu Bakr, Umar and Usman, who by their subsequent deeds proved themselves to have been gifted with unusual penetration, wisdom, foresight and administrative ability, were not intelligent enough to grasp the importance of those revelations which they were taught to regard by their Master as the foundation stones of a new philosophy, a new science of morals and ethics and the ground work of a higher and better civilisation, we can not very well overlook those passages in the book itself which cannot have failed to direct their thoughts in this channel. There are passages in the Holy Quran which speak of it as a written book and as a book that is frequently read and re-read and studied over and over again. Then again if the followers of the new religion, in spite of the fact that many of them were men of extraordinary intellect, failed to see the importance of these revelations it is inconceivable that the Founder of the religion himself (by all accounts a unique personality gifted with a super-human broadness of vision) could have suffered to let the Holy Quran remain unwritten and unarranged in its proper order. To leave a book, the bringing of which was, on his own admission, the mission of his life, in such a precarious and doubtful condition is hardly consistent with his claims.

Over and above these logical flaws in this theory there is abundant evidence of the positive kind also to show that the Holy Quran was committed to writing and arranged in its present order according to the directions and under the supervision of the Holy Prophet himself. In the first place, as I have said above, the Holy Quran speaks of itself in many places as a *Kitāb*, which means a book or a writing, and as *Suhuf*, which means written papers or parchments. Thus in 98: 2 we read, "An apostle from Allah reciting pure pages from written books." The pages are the pages of the Holy Quran and the different chapters or Suras contained in it are here spoken of as books. It should here be remembered that the entire Quran is called *Al-Kitāb* or the Book, while its different chapters are sometimes referred to as books. This is nothing unusual, as thousands of books are divided into



so many parts, each part being called book i., book ii., book iii., and so on. Again in 80: 11-16 we find: "Nay surely it is a source of eminence—so let him who pleases benefit by it—in honoured books, exalted, purified, in the hands of Scribes, noble, virtuous." It should be noted here that the word *Sahifa*, of which *Suhuf* is the plural, is exactly the word which is used in connection with the collection made by Zaid in the time of Abu Bakr and later in that of Usman. The word Quran itself means something that is meant to be read and recited over and over again. All these texts cannot have failed to reveal to the Holy Prophet and his Companions the Divine will to protect and preserve the Quran by causing it to be written down and cannot have failed to direct their attention to this task even if they in themselves were incapable of thinking of it. In another place we read: "We have sent down *Az-Zikr* (another name for the Holy Quran) upon you and we ourselves shall protect and preserve it."

I have so far made it clear that the intelligent followers of the Holy Prophet, who afterwards became great conquerors and administrators, could not have failed to realise the importance of the Holy Quran even in the lifetime of the Holy Prophet. Even if they did not, the Holy Prophet himself must surely have been fully aware of its importance and must have taken steps to preserve it in its original form. Failing even that, there are, as I have shown, passages in the book which could never have failed to draw the attention of the Holy Prophet (peace be upon him) and that of his followers to this task. Now I proceed to show by historical evidence that the importance of the Holy Quran and the necessity to commit it to writing was fully realised in the very earliest days of Islam. It is a fact of history that Hazrat Umar accepted Islam early in the Meccan period of the Holy Prophet's life. Historical evidence further tells us that when Hazrat Umar burst in upon his sister and brother-in-law in a fit of furious passion and with the purpose of chastising them for having accepted Islam, he found a written copy of Sura *Tā-Hā* in their possession, which they were reading when he knocked at the door. Now this Sura is just one chapter like all the other chapters in the Book. It has no special significance attached to it which may be considered to have made it deserving of special attention and care and to have necessitated its being written down. This episode clearly proves that the revelations were committed to writing as soon as they were received and that the Muslims even at that early date strove to possess copies of them and recited



them frequently among themselves. In further corroboration of this fact we learn from the Traditions what procedure the Holy Prophet (peace be upon him) followed whenever he received any new revelation in order that it should be correctly committed to writing. The narrator in this case is Hazrat Usmān who accepted Islam in the first few years at Mecca and therefore can safely be accepted to be speaking from personal knowledge. The tradition occurs in *Abu Dāood Tirmazi*, one of the six most authentic works of Tradition. Speaking of the usual practice followed by the Holy Prophet (peace be upon him) with regard to the writing of the Quran, Hazrat Usmān says: "It was customary with the Messenger of God (peace and the blessings of God be upon him) that whenever portions of different chapters were revealed to him, and when any verse was revealed, he called one of those persons who used to write the Holy Quran and said to him, 'Write these verses in the chapter where such and such verses occur.'" This report mentions not what the Holy Prophet did on any one occasion but describes the general practice which he followed with respect to the revelation whenever he received it from time to time. Another interesting fact which comes to light from this report is that the Holy Prophet did not depend upon any single man to reduce the various revelations to writing. This is a very significant fact in as much as it reveals the degree of care and attention which the Holy Prophet devoted to this task and his anxiety to facilitate and ensure the prompt writing down of every verse that was revealed. Not having any single whole-time secretary, he called in the services of a number of his followers, so that if any one of them happened to be away when a fresh verse was revealed, someone else would always be sure to be there to commit it to writing. History has preserved the names of these Companions of the Holy Prophet among whom are Zaid, Abu Bakr, Umar, Usmān, Ali, Abdulla bin Sa'ad bin Abi Sarh, Zubair son of Awān, Khālīd and Aban sons of Sa'eed, Ubayy son of Ka'ab, Hanzala son of Rabi', Mu'aiqab son of Abu Fātima, and Abdullah son of Arqam, to name only a few.

Besides these reports which prove directly that every verse was written down as soon as it was revealed, there are numerous anecdotes which further strengthen the same conclusion. For instance we read in *Sahih Bukhāree*: "We were forbidden to travel to the enemies' land with the Quran." This proves that written copies of the Holy Quran were numerous enough to make it possible for the Muslims to carry with them when they went on



their travels; otherwise this prohibition has no meaning. From *Sahih Muslim* we learn that the Holy Prophet said to his Companions, "Do not write from me anything except the Quran." This report clearly proves that the Holy Prophet not only took steps to ensure the writing down of the Holy Quran but that he also adopted measures to prevent his own utterances from being mixed up in it.

All these facts prove conclusively that the Holy Quran was reduced to writing in the lifetime of the Holy Prophet and under his own supervision. With respect to the assumption that while the Holy Prophet was present in person among his followers, they cannot have regarded his utterances as important enough to be deserving of being committed to writing and preserved, it should further be remembered that the Muslims have never regarded the Holy Quran as the word of the Prophet Muhammad (peace be upon him). The Holy Quran is believed to be the word of God from beginning to end. This question therefore does not arise at all. Moreover one may well ask what it was which impelled hundreds of them to learn the Holy Quran by heart if it was not a realisation of its importance. It is pure common sense to say that a man will not take the trouble to commit the entire text of a book of goodly size to memory unless he regarded it to be of very great importance indeed. Does the fact that hundreds of the Companions of the Holy Prophet knew the whole of the Holy Quran by heart then prove nothing? As a matter of fact they attached so much importance to it that they regarded its frequent study as indispensable for their spiritual uplift and general well being, and such being the case it cannot be imagined that they could have overlooked the necessity of preserving it by committing it to writing.

Dozens of other anecdotes and reports can be cited in support of this conclusion; but for lack of space I refrain from giving any more. But before I proceed to the next point raised by Mr. Coke, it is necessary to say something about a report which seems to conflict with the above conclusion. This report, which comes from *Bukhāree*, runs as follows: "Anas reported that the Holy Prophet (may peace and the blessings of God be upon him) died while none had collected the Quran with the exception of four men, Abu Dardā, and Mu'āz, son of Jabal, and Zaid, son of Sābit, and Abu Zaid." In the first place this report itself proves that the Holy Quran existed in written form at the death of the Holy



Prophet. It does not say that the Holy Prophet died at a time when the Holy Quran had not been written down. On the contrary, it says that at least four men had written copies of the Quran in their possession when the Holy Prophet died. It may be said that this report conflicts with the evidence produced above, because that evidence tends to prove that many persons had copies of the Quran in their possession during the lifetime of the Holy Prophet and this report confines their number to only four. But it should be remembered that the evidence produced above establishes that many persons possessed written copies of different portions of the Holy Quran. Not that every one of them possessed the whole of it. It would therefore be wrong to think that it clashes with this report. Neither would it be right to say that the above evidence is of little value if it does not prove the existence of the entire Quran in written form in the possession of one man. The point to be established is not the existence of the Holy Quran complete in the possession of a single man, but the existence of every portion of it in written form. This fact is clearly proved by the above evidence and there is no contradiction between this and the report now under discussion. As a matter of fact, the existence of the Holy Quran in this condition also explains and satisfactorily accounts for the subsequent efforts of the successors of the Holy Prophet to collect the Quran in one volume. What was done in this respect by Hazrat Abu Bakr and later by Usman was not that the Quran was first reduced to writing, but the different portions of it which were found in the possession of different men were collected together and by means of them and through consultation with those who knew it by heart, a complete volume of the Quran was prepared which after the minutest examination and verification was recognised as the standard volume to which all future copies, which people might prepare, had to conform. As this conclusion fits in with the evidence which is complete in every link, there is no reason why we should ignore all this and begin to surmise and assume things which do not fit in anywhere in the chain.

Mr. Coke has also advanced that it was possible for the Holy Prophet himself to forget portions of what was revealed to him, and in support of this he has referred to LXXXVII: 6, 7. These verses run as follows: "We will make you recite so you shall not forget, except what Allah pleases. Surely He knows the manifest and the hidden." The word *illā* which joins these two verses and which I have translated as "except" is here used as *istisnā-i-*



*Munqata'*, a figure of speech which means that the thing in whose case the exception is made does not belong to the same category as those by which it is preceded. This figure of speech is well known to scholars of Arabic grammar and literature. For instance it is said *jā-alqaumu-illā-himāra*, which means that members of the tribe came, but the donkey did not. The donkey in this case obviously does not belong to the same category as members of the tribe. Interpreted according to this law of Arabic grammar, the verses would mean that the Holy Prophet shall not forget anything which Allah has taught him, but that he should forget and forsake such things as Allah pleases. In fact this verse means that if the Holy Prophet conceives any idea or undertakes any project, about which it may be the will of God that he should not develop or prosecute, it will always slip out of his mind and be forgotten. That the forgetting spoken of here does not refer to portions of the Quran which were being revealed, is further established by two verses in Surah *Alqiy-āmah* :

“ Do not move your tongue with it to make haste with it. Surely on Us devolves the collecting of it and the reciting of it ” (LXXV : 16, 17).

Until these two verses were revealed, the Holy Prophet, in his anxiety lest he might forget any part of it, made a point of trying to firmly fix the fresh revelation in his mind by repeating it hastily over and over again while the Angel Gabriel recited it to him slowly. These verses were meant to reassure him on this point, and they speak in clear words of the impossibility of any portion of the Quran being forgotten by the Holy Prophet, because the Almighty God Himself undertakes to see that it is properly remembered and collected. We find further corroboration of this view in XV : 9, where we read : “ Surely We have revealed the Reminder and We will most surely be its Guardian.” It is therefore a grave mistake to think that the Holy Quran itself admits the possibility of the Prophet's forgetting any portion of it. This supposition is, on the contrary, refuted in clear words and the positive claim is put forward that the Almighty God Himself is the Guardian of this book and will cause it to be properly written down and collected.



## Book Reviews.

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"WOMAN AND SOCIETY," by Meyrick Booth. (George Allen and Unwin, Ruskin House, 40, Museum Street, London, 8/6 net.)

With the teeming millions in the Near and Far East beginning to wake up from their sleep of centuries and trying to remodel their social and political life on Western lines, the question of the emancipation of women is assuming an ever increasing importance in their regeneration. This is a very hopeful sign, but unfortunately it is also attended by a less desirable circumstance. Women welfare workers and educationists have adopted the modern type of European female as their model—a type which is by no means free from some very serious defects. Among the "modernists" in Turkey, Egypt and India some people actually believe that the European nations have developed the best form of social life in evolving the modern type of female in short skirts and bare shoulders and the conditions under which she lives. Others do not go quite so far and admit that there are some defects in this system but they invariably overlook them because, they say, they are too insignificant and more than compensate in some other ways for the little harm that may be likely to result from them.

That neither of these views is correct is impressed upon one with clearness and conviction by a perusal of Mr. Booth's "Woman and Society," and in this respect, though intended more for the benefit of Western people, this book possesses, nevertheless, an equally great value for the East. Written with the view that it may "help to make it clear that the present chaos and insecurity in everything appertaining to Man and Woman and their social relations and functions is intolerable," it draws attention to a number of significant facts which Modernists in Eastern countries would do well to keep in mind. That "it is not a healthy social condition when a young unmarried girl (often living with her parents) earns possibly three pounds a week or more in some form of office or professional work, while an experienced miner or engineer, the father of a family, is lucky enough if he can get the same," and that the increasing inde-



pendence of woman is exerting a ruinous influence upon the home life and leading to a looseness in moral standards through ideas of free love, companionate marriage and birth control, are some of the points raised in the course of the discussion which should be enough to warn those countries that are following blindly in the wake of Western Nations that true progress, as far, at least, as the emancipation of women is concerned does not lie that way. That conditions have become very alarming indeed in the West will become evident from the following passage which we quote in full:—

“ Let us consider such a case as the following, which is by no means imaginary: A is a young man who has worked hard for some ten years or more to make a position for himself and obtain a home of his own. He has been married for five years to a ‘modern girl,’ whose attitude to all the problems of marriage consists in the assertion of her own right to freedom in every circumstance. She will not have any children; she will only do just a little housework, in so far as it amuses her; she insists upon living in a fashion which suits her tastes, but which is contrary to her husband’s wishes. The man, however, is expected to work hard and to give up his freedom in every direction. The wife reckons upon her husband’s sense of chivalry being always strong enough to prevent his doing anything actually to coerce her, and she herself will never go far enough to give grounds for divorce. In this way a regular enslavement of the young husband has been brought about. In a situation of this kind the wife appears to hold every trump card in the pack. She is able to compel her husband to maintain her “ in the style to which she has been accustomed,” and to provide her with servants to do all the housework; while she airily refuses to perform all the ordinary functions of a married woman. It may be asked: ‘ Why does not the young husband do something? Why does he not put his foot down?’ But what can he do? A man cannot take any action against his wife because she refuses maternity (at any rate not in England, although there are lands in which it is a ground of divorce). Even if she went so far as to refuse marital intercourse (a state of things not uncommon), the husband is practically powerless, because not one man in a thousand will invoke the law in matters of this kind (as such women fully realise)—and what good could it do if he did?”

These statements if made by an outsider would have little chance of being credited, but coming as they do from the pen of



an Englishman who has better facilities for studying the system and no possible reason for denouncing it if he could help it, we are quite safe in assuming that they are not groundless. But these are only sidelights thrown incidentally upon the system: the main theme of the book is an examination of the implications of the popular catch-words "Equality of Woman" and "Abolition of Sex barriers." The way in which Mr. Booth has dealt with the subject leaves little to be desired and he strikes at the very root of the problem when he says that "most feminists underrate the value of woman's work as woman, while overrating the importance of all masculine activities. It has thus seemed to them that the very essence of the equality problem must lie in women equalling men in men's work, and they have tended to regard the advantages possessed by women in virtue of their sex as being of little significance." "The explanation of the present-day state of affairs lies in the fact that we have no clear-cut philosophy of life giving us positive conceptions of the 'manly' and 'womanly.' All is vagueness and uncertainty. We live in a chaos of individual opinions in which positive values have suffered dissolution. The Modern Woman is thus left suspended in mid-air. She has cast off the former ideals of womanhood, but has not yet reached the stage of formulating an inspiring new ideal."

In opposition to the feminist demand that wider fields should be thrown open to women, "which in practice means little more than the penetration of women into what were previously masculine fields," the author maintains "that woman as woman has an immeasurable sphere of work inside and outside the home, a sphere in which she can exert, for the benefit of the community, all her most natural qualities." "The problem of woman's true place in the social system is linked up with our fundamental life philosophy. If life be regarded as a mechanical affair, a struggle between separate units not organically related to one another, we shall tend to regard women as an isolated unit; and without going further into the question of her inner nature, it will seem only right and just that she should claim the same position in the system as the mass of male units. But if we see life as a whole, in which every part is linked by an inner purpose to every other part, all working together with a single purpose—in other words if our standpoint is that of immanence, if we look at life from within and not from without—we shall tend to see in the division of sex a distinction which must have an ultimate significance. If we believe that there is a purpose immanent in nature, it follows



that all the distinctions inherent in nature will have some part to play within the scheme of the whole. We shall aim at finding out exactly what these distinctions are and then helping them to their fullest development in the service of the whole."

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"THE ARAB'S PLACE IN THE SUN," by Richard Coke.  
(Messrs. Thornton Butterworth, Ltd., 15, Bedford Street,  
London, W.C.2. 21/- Net).

That life is a chequered story and that the sun of prosperity does not always shine, is a statement of one of those universal truths, illustrations of which can be found in the life of every individual and every nation. The rise of nations to political power, the dominance of imperial races over weaker people, the building up of vast and mighty empires, the grandeur and the prestige of their names in their days of glory and their inevitable disintegration and final crumbling down before the irresistible ravages of time, is a phenomenon as old as the ages. Tragedies though they are, such occurrences are too numerous, too frequent and often too remote to excite our sympathy. The modern historian thus reads with equanimity of the gone glories of Greece and Rome and of empires that are no more. After an hour or two spent in sombre contemplation beside the imposing heap of ruins that now stands for the Acropolis, or a quiet walk among the remains of the Forum, the Baths, and the Amphitheatres of the Eternal City, the traveller is again caught in the current of modern events and gripped by the thousand and one interests of present-day individual and national life. The fall of the Arab, however, differs in this respect from other similar episodes in human history. The story of his life is a romance that began early in the mediaeval years, and extending beyond the length of 13 centuries, it still continues to-day inasmuch as the Arab and his religion and culture have penetrated far beyond the boundaries of the desert peninsula, and still remain a world factor that for good or evil must influence the course of future events.



Once roaming free in the vast expanse of his desert home, unmolested by the outside world, and himself indifferent to the doings in it, the Arab, by a miracle of transformation, that stands unique in the history of nations, became the bearer of a world-wide religion and culture, built up a mighty empire, treated the subject races with kindness and consideration in the days of his greatness, then fell from these heights and is now grovelling in the dust. The descendents of the ancient Greeks and the successors of the proud Roman oligarchy, if they do not now rule over empires as vast as were once held by their forefathers, they still have the satisfaction of enjoying full independence and freedom in their own countries. The homelands of the unfortunate Arab, however, have been cut into strips and appropriated by the guardians of world peace and upholders of international justice, or divided between them as their respective spheres of influence. But another day has now dawned, bringing with it new hopes and new aspirations.

During the last war the Arabs broke away from their co-religionists—the Turks—and cast their lot with the Allies. They fought for them against their brothers in faith, and in return for their service they naturally expected the Allies to help them to become independent. But after driving out the Turks, they found that they had succeeded only in exchanging the old master for a new one and that in every other respect their fate was to remain much the same as before for a long time to come. The pro-Jewish policy of the Balfour Declaration coming on top of this realisation has made them apprehensive and restless. The Druse revolt in Syria and the recent troubles in Palestine show clearly that the situation is a difficult one and requires very careful handling.

Mr. Richard Coke's "Arab's Place in the Sun" is therefore a work of immense value, coming as it does at a time when Britain's policy in the Near East is acquiring a new importance. Although recent events have placed the Arabs almost entirely in the hands of Great Britain, the author doubts whether the general scope of the Arab problem and the position of Britain in the Arab scheme of things are as yet very clearly realised by the British public. The Arabs' cause, so far as the western public is concerned, suffers from being largely at the mercy of either specialists whose language and statements become so "Arabicized" as to be almost unintelligible to all but brother specialists, or of the other School which plays upon the interest that in the eyes of



highly civilised peoples always attaches to the romance of nomad life in desert lands. "Thus the real Arab, when he wishes to plead his cause before the tribunal of Europe, is faced with the initial disadvantage of having to live down a wholly fanciful picture of himself, created largely in California and North Africa and faithfully accepted in Mayfair and Streatham." The present work, in order to remove this disadvantage, "seeks to put before the reader a plain, unvarnished account of the Arabs, of who they are, of what they have done in the past, and of where they stand in the present."

The book, for the sake of convenience in the treatment of the subject, is divided into two parts. Part I. opens with a brief account of pre-Islamic Arabia, gives a bare outline of the life of Prophet Muhammad (Peace be upon him), follows the building up of the vast empire and the fortunes of the different Arab lands through the centuries of decline, and with an admirable clarity of style and narration the story emerges into the present, which has been exhaustively treated in the course of eight chapters of well-balanced thought which form the second part.

Although the first part also gives some valuable information, the real utility of the book lies in the frank and honest treatment of the problems dealt with in the chapters "The Armistice and After" and "Great Britain and the Arabs." The War has eliminated Turkey from the field which, in practice, has meant a considerable strengthening of the positions of both France and Great Britain. What had formerly been the indirect influence is now the direct administrative control. "Spheres of influence" have become, in the jargon of the day, "Mandates." "A part of the world in which France and England had intrigued against each other for over a century" has "offered itself as a sacrifice for an amicable cutting and division of spoils." "Turkey has gone and an important new pawn—the Zionists of Palestine—has been introduced into the game; otherwise it continues as before." The Arab Nationalists who had fought on the side of the Allies and had "legitimate reasons for great expectations" have been sadly disillusioned. They had been promised that an effort would be made to re-create an Arab world in Syria, Palestine Iraq, and Arabia proper. The only administration which could at all be understood to fulfil these promises "was that organised by Faisul and his supporters in Syria after the Armistice; yet it was eventually upset by France while Great Britain stood by and said nothing. No



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Arab native population would have voted of their own free will for handing over of the government of Syria to France; no Arab population would have voted for the coming of the Zionists. Both Great Britain and France knew this perfectly well, but having determined to carry these projects through, they were forced to throw overboard any little promises or agreements or declarations which happened to stand in their way. That they were thereby dishonouring their own signatures seemed to have meant little to the governments of the hectic post-War period; a scrap of paper may make a very good debating point to start a war on, but it ought not to be allowed to interfere with serious business at the end of it."

But the hectic post-War period is now over and sober statesmen now have the additional advantage of knowing better the views and aspirations of the Arabs. We therefore earnestly hope that some change in the policy will be brought about. "France is an independent power, both mindful and deeply resentful of the position of comparative inferiority in the Arab world in which the events of the past twenty-five years have placed her. It is not altogether clear that she could be relied upon in an emergency to see eye to eye with her British competitors. The Zionists are engaged in a desperate attempt to make the best of both worlds to secure for the Jew a homeland without sacrificing the privileged international position which has grown out of the Second Dispersion; but internationalism is a dangerous weapon, and Britain may well think twice before she trusts it too far. The native is poor, uneducated, backward, suspicious, fanatical and difficult to handle; but he is in his own land, and he knows it and its people. Perhaps he may be able to offer less immediate promise than the French or the Zionists, but his promise may have more permanent results. The native is a permanent fixture; you may make friends with him, or you may antagonise him, but he will always be there. Twenty years ago there were neither French nor Zionists in the Arab lands, nor can it be prophesied with absolute certainty that there will be any in twenty years' time. But the Arab is there now, as he has been a thousand years and more, as he probably will be, humanly speaking, for ever. If Britain's interests are likely to tie her permanently to one portion or another of the Arab world, would it not seem the safest, as well as the most enlightened policy to cultivate the friendship of the inhabitants of that world, rather than that of outsiders?"

S. NIAZ.



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